PURPORT :—A king should record and judge the case of the petitioners and respondents.

NOTES & REMARKS :—(किकिरा) व्यवस्थापत्राणि ।=Documents, deeds. (पणीनाम्) व्यवहर्तृणाम् । पण-व्यवहारे स्तुतौ च (भ्वा.) अत्र व्यवहारार्थः ।=Of traders or business men. (ईम्) सुखम् । ईम् इति पदनाम (NG 4, 2) पदेस्त्रिष्वर्थेषु प्राप्त्यर्थं ग्रहणं कृत्वा 'सुख प्रापकम्' इति ग्राह्यम् ।=Happiness.

TRANSLATOR'S NOTES :—It shows clearly that the science of *writing* is mentioned in the Rigveda-admittedly the oldest book in the library of mankind.

How should an enlightened person urge upon others—is told :

यां पूषन्ब्रह्मचोदनीमारां बिभर्ष्याघृणे ।
तया समस्य हृदयमा रिख किकिरा कृणु ॥ ८ ॥

8\. *TRANSLATION :*—O nourisher, and enlightened person ! the policy which urges upon others the attainment of knowledge and wealth is like a saw, that uphold the heart of people like you and spread good virtues far and near.

PURPORT :—O king ! like upholding the attainments of Vidya *(knowledge) and wealth, uphold policy so that all may have a just administration.*

NOTES & REMARKS :—(आराम्) काष्ठविभाजिकाम् ।=Cutter of wood, saw. (ब्रह्मचोदनीम्) विद्याधनप्राप्त्यै प्रेरिकाम् । ब्रह्मेति धननाम (NG 2, 10) वेदो ब्रह्म (J. U. Br. 4, 25, 3) विद-ज्ञाने (अदा.) चुद-संचोदने (चुरा.) प्रेरणा इत्यर्थः) ।=Urging upon all to acquire knowledge and wealth.

What should men increase and what should they pray for—is told :

या ते अष्ट्रा गोओपशाघृणे पशुसाधनी । तस्यास्ते सुम्नमीमहे ॥ ९ ॥

9\. *TRANSLATION :*—O illuminator of the science of feeding animals (veterinarian) ! the activity which is pervasive and close to

cow-shed (stable) and training arena we pray for happiness from that.

PURPORT :—O men ! increase that acitivity by which animals grow and pray for happiness.

NOTES & REMARKS :—(आघृणे) समन्तात्पशुविद्याप्रकाशक । आ+घृ क्षरणदीप्त्योः । अत्र दीप्त्यर्थः । अष-गतिदीप्त्यादानेषु (भ्वा.) ।=Illuminator of the science of animals. (अष्ट्रा) व्यापिका ।=Pervasive.

What should men do—Is further told :

उत नौ गोषणिं धियंमश्वसां वाजसामुत । नृवत् कृणुहि वीतयें ॥१०॥

10. *TRANSLATION !*– O highly learned person, and nourisher of the animals ! for our attainment create a intellect (understanding) which divides the cows, the horses and food like men in general.

PURPORT :—Men should exert themselves well for the increase of the cattle wealth and grains like industrious persons.

NOTES & REMARKS :—(गोषणिम्) गवां विभाजिकाम् । षण-संभक्तौ (भ्वा.) । =Divider of the cows. (वीतये) प्राप्तये ।=For attainment.

TRANSLATOR'S NOTES ;—षण-संभक्तौ (भ्वा.) By dividing the cows, horses and men is meant to distinguish between good and bad quality.

Sūktam—54

Seer or Rishi of the Sūktam—Bharadvaaja. Devata—Poosha· Chhanda—Gayatri of various kinds.

Whose association should be desired by men—is told :

सं पूंषन् विदुषां नय यो अञ्जंसानुशासंति। यं एवेदमिति ब्रवंत् ॥१॥

1. *TRANSLATION* :—O nourishing scholar ! bring us soon into contact with an enlightened man, who may directly tell us the truth, this is so.

PURPORT :—O highly learned person ! let us honour preachers of truth. May we ourselvgs become good .scholars and preachers of truth, by their association.

TRANSLATOR'S NOTES ;—By oversight the meaning of मञ्जसा has been left out in the Sanskrit commentary. Maharshi Dayananda Saraswati himself has explained अञ्जसा in मव्ययार्थ as follows. अञ्जसा-इति स्वीकारे च (अव्ययार्थे महर्षि दयानन्द कृते) अत्र द्रुतार्थं : So[illegible], quickly. An enlightened man should not confound the mind of his pupil but should tell him the truth straight.

With whom should men always associate—is told :

सम्ु पूष्णा गमेमहि यो गृहाँ अभिशासति । इम एवेति च ब्रवत् ॥२॥

2. *TRANSLATION* :—May we associate well with that nourishing physician, who gives good education and thus controls the householders saying directly the exact nature of things,

PURPORT :—Let us always have the association of that enlightened person, who can give us direct knowledge about the science of earth etc. with certainty by teachng, preaching and practical experiment. He also enlightens us directly about politics and other sciences also.

NOTES & REMARKS :—(पूष्णा) पुष्टिकर्त्रा वैद्येन सह । पुष-पुष्टौ (भ्वा.) । =With a nourishing *Vaidya* or physician.

TRANSLATOR'S NOTES :—A physician should know the exact nature of the thing to be eaten and of other articles.

Whose duty is not destroyed—is told :

पूष्णश्चक्रं न रिष्यति न कोशोऽव पद्यते । नो अस्य व्यथते पविः ॥३॥

3. *TRANSLATION* :—O men ! let us associate with nourishing artist, the wheel of whose machines does was harm anybody, whose treasure is not empty and always full, whose knowledge of the arms

and missiles is not useless.

PURPORT :—Let all be fearless in the kingdom of an enlightned ruler, whose might is perfect, whose weapons when used against the wicked enemies do not go in vain.

NOTES & REMARKS :—(चक्रम्) कलायन्त्रादिकम् ।=Wheels of the machines, tools. (पविः) शस्त्रास्त्रविद्या । पविरिति वज्रनाम (NG 2, 20) अत्र वज्रं शस्त्रास्त्राणामुपलक्षणम् ।=The science of the arms and missiles.

Who become great and wealthy—is told :

यो अ॑स्मै ह॒विषावि॑धन्न तं पू॒षापि॑ मृष्यते । प्र॒थमो वि॑न्दते॒ वसु॑ ॥ ४ ॥

4. *TRANSLATION* :—O enlightened men ! the nourishing king does not tolerate an artist (or any other person) who, by giving or taking unjustly becomes foremost and acquires much wealth. But he, who acquires wealth justly becomes unequalled.

PURPORT :—O men ! that person, who gets the first hand knowledge of technology and none is equal to him in nourishment, growth and development.

NOTES & REMARKS :—(मृष्यते) सहते । मृष-तितिक्षायाम् (दिवा.) ।=Tolerates, puts up with. (हविषा) दानेनादानेन वा । हु-दानादनयोः आदाने च (जुहो.) ।=By giving or taking.

Who can achieve kingdom—is told :

पू॒षा गा अन्वे॑तु नः पू॒षा र॑क्ष॒त्वर्व॑तः । पू॒षा वाजं॑ सनोतु नः ॥ ५ ॥

5. *TRANSLATION* :—May that nourisher of the artists and artisans give us wealth, protect our horses and fire, electricity etc. which take us quickly to distant places and may be given lands and good speech agreeably.

PURPORT :—Who gives priority to the welfare of others and collects articles gets land and wealth with the help of all.

NOTES & REMARKS :—(पूषा) शिल्पिनां पुष्टिकर्त्ता ।= The nourisher of the artists and artisans. (अर्वतः) अश्वानिवाऽग्न्यादीन् । अर्वा इति अश्वनाम (NG 1,14) ।=Fire electricity etc. which are like the rapid going horses. (वाजम) धनम । वज-गतौ ।=Wealth.

It appears that reference is made to inventors who on the basis of the technology developed by them, after getting Patent Rights from the government, amass great wealth. (Ed.)

By whose association can a man get knowledge and kingdom—is told :

पूषन्नु प्र गा इहि यजमानस्य सुन्वत । अस्माकं स्तुवतामुत ॥ ६ ॥

6. *TRANSLATION* :—O nourisher of the people ! get suitably or agreeably the speeches or lands of the performer of the *yajnas* and ours, who are admirers of knowledge.

PURPORT :—O artist ! obtain the kingdom of the land, by the help of the wealth got from the rulers and after acquiring the knowledge of various sciences from us and other teachers.

NOTES & REMARKS :—(सुन्वतः) यज्ञं सम्पादयतः । षुञ्—अभिषवे (स्वा.) सोमाभिषवो यज्ञेषु ।=Of the performer of the yajna. (गाः) सुशिक्षिता वाचो भूमीर्वा । गौरिति पृथिवीनाम (NG 1, 1) गौरिति वाङ्नाम (NG 1, 1) ।=Well-trained or refined speeches or lands.

None should resort to violence—is told :

माकिर्नेशन्माकीं रिषन्माकीं सं शारि केवटे । अथारिष्टाभिरा गहि ॥७॥

7. *TRANSLATION* :—O highly learned person ! he who does not perform any action that may destroy others, does not resort to violence and does not harm any one by polluting the water of the well ; having the association of such a good man, come to us with non-violent activities.

PURPORT :—He alone is fit to unite all and becomes non-violent (in mind, word and deed), who does not perform a destructive ignoble act, who does not resort to violence to any one and who does not harm any one by polluting the water of the well.

NOTES & REMARKS :—(रिषत्) हिंस्यात्। (शारि) हिंस्यात्।=Kill, destroy, harm. (केवटे) कूपे। केवट इति कूपनाम (NG 3, 23)।=In the well. (अरिष्टाभिः) अहिंसिताभिः क्रियाभिः।=By inviolable and non-violent activities.

TRANSLATOR'S NOTES :—रिष-हिंसायाम् (दिवा.) शृ-हिंसायाम (क्या.) What a noble ideal of non-violence has been set forth in the mantra. How wrong it is on the part of any impartial scholar of the Vedas to say, that they advocate the killing of animals in the *Yajnas* or other parformances.

From whom should men get money—is told :

शृण्वन्तं पूषणं वयमिर्यमनष्टवेदसम् । ईशानं राय ईमहे ॥ ८ ॥

8. *TRANSLATION* :—O men ! as we solicit wealth having got a nourishing master, who is to be urged to do noble deeds only, who listens attentively to what we say and who has not lost the wealth, knowledge and wisdom, so you should also approach him and ask for wealth.

PURPORT :—We should get wealth with industriousness only from a discreet man, who can truly distinguish between a person, who deserves and who does not deserve, a highly learned man and an ignorant man, a righteous and an un-righteous person.

NOTES & REMARKS :—(इर्यम्) प्रेरणीयम्। इर-गतौ कम्पने च (अदा.) अत्र गत्यर्थः।=Worthy of being urged. (अनष्टवेदसम्) अनष्टविज्ञानधनम्। वेद इति धननाम (NG 2, 10) विदलृ-लाभे (तुदा.) इति धातो। विद-ज्ञाने (अदा.) तस्माद् वेदो ज्ञानम् अत्रोभयार्थं ग्रहणम्।=To him who has not lost the wealth, knowledge and wisdom.

Who should be non-violent to whom—is told :

पूषन्तव व्रते वयं न रिष्येम कदा चन । स्तोतारस्त इह स्मसि ॥ ९ ॥

9. *TRANSLATION* :—O nourisher ! may we, who are admirers of true knowledge never resort to violence or harm your work, living

under your portection.

PURPORT :—Those, who are admirers of men of true knowledge, should not harm or obstruct the work commenced by the enlightened persons.

NOTES & REMARKS :—(व्रते) कर्मणि। व्रतमिति कर्मनाम (NG 2, 1) व्रतमिति कर्मनाम निवृत्तिकर्म वारयतीति सत इदमपीतरद् व्रतमेतस्मादेव वृणातीति (NKT 2, 4, 13) ।=In good work. (स्तोतारः) विद्यास्तावकाः ।=Admirers of true knowledge.

TRANSLATOR'S NOTE !—The mantra is equally applicable to God who is nourisher of the whole world, 'May we never suffer harm living under the protection of God and being His devotees.'

By which virtues what kinds of men become—is told :

परि॑ पू॒षा प॒रस्ता॒द्धस्तं॑ दधातु॒ दक्षि॑णम्। पुन॑र्नो न॒ष्टमाज॑तु ॥ १० ॥

10. *TRANSLATION* :—O men ! the man, who nourishes or gives, holds the article to be given in his right hand at the time of making a gift. May he give us again, if the thing given by him is some how lost.

PURPORT :—In this world the donor is deemed to be very good, the accepter of donation or gift is inferior to him and he, who steals is the worst person. This should be known to all.

NOTES & REMARKS :—(आ, अजतु) समन्ताद्ददातु प्राप्नोति वा। आ+अज-गतिक्षेपणयोः (भ्वा.) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थं ग्रहणम् लुप्त णिजर्थः-प्रापयतु-ददातु। =May give from all sides or obtain.

Sūktam-55

Seer or Rishi of the Sūktam—Bharadvaāja. Devata—Pooshaa. Chhanda—Gayatri. Svara—Shadja.

Who should be associated with—is told :

एहि॒ वां वि॑मुचो नपा॒दाघृ॑णे॒ सं स॑चावहै। र॒थी॒र्ऋ॒तस्य॑ नो भव ॥१॥

1. *TRANSLATION* :—O shining from all sides on account of

good virtues, learned person ! you who never fall down, come to us and be the driver of (the chariot of) truth. O scholar ! leave these teachers and preachers (to go to other places on their noble mission). Let me and yourself be united with love.

PURPORT :—The scholar, who is observer of the vow of truth and preacher of truth and the hearer; should become friends and having acquired true knowledge, they should convey that to others also.

NOTES & REMARKS :—(नपात्) यो न पतति सः ।=He who never falls down from the high standard of truth and justice. (आघृणे) समन्ताद् दीप्यमान । आ-घृ-क्षरणदीप्त्योः (जुहो.) अत्र दीप्त्यर्थः ।=Shining from all sides, (on account of good virtues). (सचावहै) सम्बध्नीयाव । षच-समवाये (भ्वा.) ।=Be united.

From which kind of person should we gain wealth—is told :

रथीतमं कपर्दिनमीशानं राधसो महः। रायः सखायमीमहे ॥ २ ॥

2. *TRANSLATION* :—O men ! we pray for wealth (of all kinds) to an enlightenend friend. who is the master of the great wealth of wisdom and knowledge and of the material, who is a *Brahmachari* with braided hair and the possessor of various kinds of vehicles.

PURPORT :—O men ! you should receive knowledge from a great scholar, who is a Brahmachari, *industrious and master of abundant wealth and then acquire wealth.*

NOTES & REMARKS :—(कपर्दिनम्) जटाजूटं ब्रह्मचारिणम् । = A Brahmachari with braided hair. (राधसः) धनस्य । राध इति धननाम (NG 2, 1) राध संसिद्धौ (स्वा.) । राध इति धननाम राध्नुवन्त्यनेन (NKT 4, 1, 4) ।= Of the wealth.

Who is the giver of happiness to all—is told :

रायो धारास्याघृणे वसो राशिरजाश्व। धीवतोधीवतः सखा ॥ ३ ॥

3. *TRANSLATION* :—O highly learned scientist, shining on

all sides on account of your virtues and using of electricity as horses, as you are the treasurer of the wealth, which inhabits men (giving shelter and help to settle down in life) and act like the well-trained cultured speech that is conveyor of happiness and friend of every wise man, so you are worthy of honour.

PURPORT :—Those men who are friends of the wise, knowers of physical sciences and wealthy become bestowers of happiness upon all.

NOTES & REMARKS :—(धारा) प्रापिका वागिव । धारा इति वाङ्नाम (NG 1, 11) ।=Like the speech which conveys happiness. (अजाश्व) अजोऽनुत्पन्नो विद्युदश्वो यस्य तत्सम्बुद्धौ । अग्निर्वा अश्वः श्वेतः (S.Br. 3, 6, 2, 5) अत्र विद्युदाग्निः अश्वरूपः ।=Having or using electricity as a horse.

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By hearing which virtues does a man become exalted—is told :

पूषणं न्व१जाश्वमुप स्तोषाम वाजिनम् । स्वसुर्यो जार उच्यते ॥ ४ ॥

4. *TRANSLATION* :—Let us praise that sun, who is said to be the destroyer of the dawn, which is like his sister, by whose rays all beings like goats, horses are benefitted, and who is giver of strength.

PURPORT :—O king and officers of the State ! as the sun is the destroyer of the night, so remove all those from your state, who are engaged in debauchery.

NOTES & REMARKS —(स्वसुः) भगिन्या इव वर्तमानायाः उषसः । स्वसुर्जारः शृणोतु नः (R. V. 6,55,5) उषसम् अस्य स्वसारमाह साहचर्याद्रसहरणाद्वा (NKT 3, 3, 16) ।=Of the dawn, which is like a sister. (जारः) जरयिता । आदित्योऽस्य जार उच्यते रात्रेर्जरयिता (NKT 3, 3, 16) । जृष-वयोहानौ (दिवा.) ।=Destroyer.

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What should men know—is further told :

मातुर्दिधिषुमब्रवं स्वसुर्जारः शृणोतु नः । भ्रातेन्द्रस्य सखा मम ॥५॥

5. *TRANSLATION* :—O men ! let my friend, who is

splendid like the brother of electricity or lightning; listen to what I tell him about our upholder (sun). I tell about the sun, who is destroyer of the dawn (which is like sister) and who is the upholder of the mother earth. Let all know about that grand sun.

NOTES & REMARKS :—(दिधिषुम्) धारकम्। धि-धारणे (तुदा.) अन्दू दृम्फूजम्बूकम्बूकफेलू ककंन्धुदिधिषुः (उणादि कोषे 1, 93) इति दिधिषू नियतितः। =Upholder. (इन्द्रस्य) विद्युतः। =Of electricity or lightning.

———

What do men gain by knowing what—is told :

आजासः पूषणं रथे निशृम्भास्ते जनश्रियम्। देवं वहन्तु बिभ्रतः ॥६॥

6. *TRANSLATION* :—O men! those horses belonging to the nourisher, who is full of splendour like the sun, which carry that enlightened man upholding invigorating articles and endowed with divine virtues and the wealth and beauty of the people; get all desirable things.

PURPORT :—O highly learned persons! you attain prosperity by knowing the things which are nourisher of the body and soul, use them.

NOTES & REMARKS :—(अजासः) पुष्टिकर्त्तुरश्वाः। अज-गतिक्षेपण्योः (भ्वा.) अत्र गत्यर्थः अजाः पूष्णः इत्यादिष्टोयोजनानि (NG 1, 15)। =The horses of the nourisher. (निशृम्भाः) नित्य सम्बद्धारः। =Ever related, beloging to him.

Here by अजासः speedy horses are to be taken.

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Sūktam—56

Seer or Rishi of the Sūktam—Bharadvāaja. Deva—Poosha. Chhandas—Gayatri and Ushnik of various kinds. Svaras—Shadja and Rishabha.

What to teach and to whom—is told :

य एनमादिदेशति करम्भादिति पूषणम् । न तेन देव आदिशे ॥१॥

1. *TRANSLATION* :—I do not admire invain the enlightened person, eater of mingled curd and meal, (parched burley meal and butter) who tells the nourisher about the nature of electricity. (He is indeed admirable).

PURPORT :—*Those men, who always preach truth, attain all bliss.*

NOTES & REMARKS :—(करम्भात्) यः करम्भमन्नविशेषमत्ति सः ।=He who eats mingled curd and meal—a meal of parched barley and butter. (आदिदेशति) समन्तात्सम्यक् उपदिशेत ।=Tells or preaches well from all sides. (आदिशे) अभिप्रशंसे । दिश-अतिसर्जने-निरूपणे इत्यर्थः (तुदा.) ।=Admire.

How is he—is told :

उत घा स रथीतमः सख्या सत्पतिर्युजा । इन्द्रो वृत्राणि जिघ्नते ॥२॥

2. *TRANSLATION* :—Blessed is the ruler, who like the sun destroying the cloud slays his wicked enemies, being splendid as the sun, sustainer of good people and possessor of many vehicles along with a good friend.

PURPORT :—*Those men, who keep friendship with good men and indifference towards the wicked, keep away the wicked fellows and accept good persons.*

NOTES & REMARKS :—(इन्द्रः) सूर्य्येव राजा । इन्द्र इति ह्येतमाचक्षते य एष (सूर्यः) एष तपति (S. Br. 4,6,7,11) अयः सः इन्द्रः एष एवस य एष (सूर्यः) एव तपति । (J. U. Br. 1, 28. 2; 1, 32, 5) ।=A king full of splendour like the sun. (वृत्राणि) घनानिव शत्रून् । वृत्र इति मेघनाम (NG 1, 10) पाप्मा वै वृत्रः (S. Br. 11, 7, 5, 7) ।=Enemies who are like the clouds.

What sort of speech should be used by men—is told :

उतादः परुषे गवि सूरश्चक्रं हिरण्ययम् । न्यैरयद्रथीतमः ॥ ३ ॥

3. *TRANSLATION* :—O men ! let not even that hero, who is possessor of many vehicles and who drives a splendid car decked with gold ; engage in a harsh speech.

PURPORT :—That man who uses mild language, giving up all harsh words, enjoys bliss.

NOTES & REMARKS :—(परुषे) कठोरे व्यवहारे ।=In a harsh dealing. (गवि) वाचि । गौरिति वाङ्नाम (NG 1, 11) ।=In a speech. (हिरण्ययम्) सुवर्णविभूक्तं तेजोमयं वा । तेजो वै हिरण्यम् (T. U. 1,8,9,1) ।=Decked with gold or splendid.

What should an enlightened person do—is further told :

यदद्य त्वा पुरुष्टुत ब्रवाम दस्र मन्तुमः । तत्सु नो मन्म साधय ॥ ४ ॥

4. *TRASLATION* :—O man ! you are admired by many, destroyer of miseries and endowed with admirable knowledge, whatever knowledge we give you today, accomplish that well or put that into practice.

PURPORT :— Men should always speak the truth before others, so that true knowledge may always grow.

NOTES & REMARKS :—(मन्तुमः) प्रशस्तविज्ञानयुक्त ।=Endowed with admirable knowledge. (दस्र) दुःखोपक्षयितः । दसु-उपक्षये (दिवा.) ।=Destroyer of miseries. (मन्म) विज्ञानम् । मनु-ज्ञाने (दिवा.) मन्म-मननान्निति (NKT 10, 4, 42) ।=True knowledge.

What should an enlightened man do—is told :

इमं च नो गवेषणं सातये सीषधो गणम् । आरात् पूषन्नसि श्रुतः ॥५॥

5. *TRANSLATION* :—O nourisher ! as you are well known far and near, for proper distribution of work of division of labour,

urge upon this band of men to use proper or suitable sweet and true speech.

PURPORT :—O enlightened person ! as you are endowed with all the virtues of an absolutely truthful reliable adept, therefore, make all our men highly learned.

NOTES & REMARKS :—(सातये) सविभागाय ।=For proper distribution of work or division of labour. (गवेषणम्) गवां वाचादीनामीषणं येन तम् । षण-संभक्तौ (भ्वा.) ईष-गतिहिंसादर्शनेषु (भ्वा.) अत्र गत्यर्थः गतेस्त्रिष्वर्थेष्वत्र गमनं प्रेरणं वा गृहीत ।=Who uses the words properly.

What should all desire for the scholars—is told :

आ ते॑ स्व॒स्तिमी॑मह आ॒रेअ॑घा॒मुपा॑वसुम् ।
अ॒द्या च॑ स॒र्वता॑तये॒ श्वश्च॑ स॒र्वता॑तये ॥ ६ ॥

6. *TRANSLATION* :- O enlightened person ! we desire for the prosperity of all kinds, free from all sin, happiness for the *Yajna* which is accomplisher of all happiness—which is giver of delight to all to-day, tomorrow and for ever.

PURPORT :—O enlightened person ! as you are devoid of all sin and bring about the welfare of all, therefore we desire happiness for you and for ever.

NOTES & REMARKS :—(आरेअघाम्) आरे दूरेऽघं पापं यस्याम् । आरे इति दूरनाम (NG 3, 26) ।=Free from all sin, keeping sin far away. (सर्वतातये) सम्पूर्णसुखसाधकाय यज्ञाय ।= For the *yajna* which accomplishes all happiness.

Sūktam—57

Seer or Rishi of the Sūktam—Bharadvaāja. Devatā—Indra & Poosha. Chhanda—Gayatri of various kinds. Svara—Shadja.

With whom should a man form friendship—is told :

इन्द्रा॒ नु पू॒षणा॑ व॒यं स॒ख्याय॑ स्व॒स्तये॑ । हु॒वेम॒ वाज॑सातये ॥ १ ॥

1. *TRANSLATON* :—Let us accept, for friendship, happiness

and distribution of wealth and food etc., a man endowed with great wealth and a nourisher of all.

PURPORT :—We should accept (for friendship) only such men as desire the happiness of all creation, friendship with all good persons.

NOTES & REMARKS :—(वाजसातये) अन्नादीनां विभागो यस्मिंस्तस्मै । वाज इति अन्ननाम (NG 2, 7) षण संभक्तौ (भ्वा.) ।=In a dealing where there is distribution of wealth and food etc.

What should the enlightened persons do like whom—is told :

सोममन्य उपासदत्पातवे चम्वोः सुतम् । करम्भमन्य इच्छति ॥ २ ॥

2. *TRANSLATION* :—O (endowed with abundant wealth and nourisher) Indra ! one of you (the sun) drinks or draws the sap of the articles pervading the heaven and earth and the other (moon) gives the juice of the enjoyable objects.

PURPORT :—O highly learned persons ! as the sun and moon are in the middle of the heaven and the earth. Of them, the sun draws the sap and the moon gives the juice, so you should also behave.

NOTES & REMARKS :—(चम्वोः) द्यावापृथिव्योर्मध्ये । चम्वो इति द्यावापृथिवीनाम (NG 3, 30) ।=In the middle of the heaven and earth. (करम्भम्) भोगं कर्तुं योग्यम् । कृकदिकडिकटिभ्योऽम्भच् (उणादिकोषे 4, 82) करम्भम् एव करम्भम्-व्यामिश्रं भोग्यजातम् ।=Enjoyable.

What should men get from them—is told :

अजा अन्यस्य वह्नयो हरी अन्यस्य संभृता । ताभ्यां वृत्राणि जिघ्नते ॥३॥

3. *TRANSLATION* :—O men ! of the two, one *Poosha* is the earth, of which there are many imperishable things, which carry things from one place to another, and the other (Indra) is electricity which possesses the power of upholding and attracting. You should honour a person, who knows the earth and electricity and obtains wealth of various kinds by their proper use.

PURPORT :– O men ! gain wealth by proper or methodical combination of the earth and electricity.

NOTES & REMARKS :—(अजाः) नित्याः ।=Eternal, imperishable. (वह्नयः) वोढारः । वह्-प्रापणे ।=Conveyers. (वृत्राणि) धनानि । वृतमिति धननाम (NG 2,10) ।=Wealth. (जिघ्नते) प्राप्नोति । हन्-हिंसागत्योः (अ.) अत्रगतेस्त्रिष्वर्थेषु प्राप्त्यर्थं ग्रहणम् । इयं पृथिवी वै पूषा इयं हीदं सर्वं पुष्यति यदिदं किंच (S. Br. 14,4,2, 25) यदस्य निरिन्द्रसेन (कौषीतकी ब्राह्मणे 6, 9) इयं वै पृथिवीपूषा (S. Br. 2,5,4,7, 3, 2, 14, 19) ।=Obtains, gets.

What should men know—is further told :

यदिन्द्रो अनयद्रितो महीरपो वृषन्तमः । तत्र मंवृत्सचा ॥ ४ ॥

4. *TRANSLATION* :—O men ! electricity, which causes rain provides water to the moving earth also. Water and earth are connected with it. So you should know.

PURPORT :—O men ! electricity, which is in the earth and waters, conveys all objects in due course and the earth is connected with it. You should know the nature and application of electricity, use it in various machines and accomplish all works.

NOTES & REMARKS :—(वृषन्तमः) अतिशयेन वृष्टिकर्त्ता । वृषु-सेचने (भ्वा.) । =Which causes rain. (रितः) गन्त्रीः । रि-गतौ (तु.) ।=Moving, circling. (पूषा) भूमिः ।=Earth.

What should men know and do—is further told :

तां पूष्णः सुमतिं वयं वृक्षस्य प्र वयामिव । इन्द्रस्य चा रभामहे ॥५॥

5. *TRANSLATION* :—O men ! as we acquire the good knowledge of the earth like the strong and vast branches of a tree and that of electricity, and then use it for various purposes, so you also do.

PURPORT :—Having acquired the knowledge of Geology and

the science of electricity, you should begin to use them for the accomplishment of various works.

NOTES & REMARKS :—(वयामिव) यथा वृक्षस्य सुदृढ़ां विस्तीर्णां शाखाम् । वी-गति व्याप्ति प्रजनकान्त्यसनखादनेषु (अ.) अत्र व्याप्त्यर्थ-व्याप्ता: शाखा: ।=Like the strong and vast branches of a tree. (इन्द्रस्य) विद्युत: ।=Of electricity.

What else should men get—is told :

उत्पूषणं युवामहेऽभीशूँरिव सारथिः । मह्या इन्द्रं स्वस्तये ॥ ६ ॥

6. *TRANSLATION* :—As we utilise earth and eletricity for great happiness, as a charioteer uses the reins, so you should also do.

PURPORT :—If men get the knowledge of the earth and electricity and utilise them scientifically, they can get much happiness.

NOTES & REMARKS :—(अभीशूनिव) रश्मीनिव । अभीशव इति रश्मिनाम (NG 1, 5) ।=Reins, Rays. (इन्द्रम्) विद्युतम् ।=Electricity.

Sūktam—58

Seer or Rishi of the Sūktam—Bharadvaāja. Devata– Poosha. Chhandas—Trishtup and Jagati of various kinds. Svaras – Dhaivata and Nishada.

What do men attain by doing what—is told :

शुक्रं ते अन्यद्यजतं ते अन्यद्विषुरूपे अहनी द्यौरिवासि ।
विश्वा हि माया अवसि स्वधावो भद्रा ते पूषन्निह रातिरस्तु ॥ १ ॥

1. *TRANSLATION* :—O nourisher ! endowed with abundant food materials, one is your pure form and the othe is your lovely from—worthy of association. Unite them both like the pervasive day and night. Like the light of the sun, you protect our good intellects. You are worthy of honour, whose gift or donation is auspicious (beneficial).

PURPORT :—O men! those, who accomplish all works in proper order like the day and night, become glorious like the light of sun, having obtained all material or necessary articles.

NOTES & REMARKS :—(स्वधावः) बह्वन्नयुक्त। स्वधा इति अन्ननाम (NG 2, 7) =Endowed with abundant food materials. (शुक्रम्) शुद्धम्। (ई) शुचिर-पूतीभावे (दिवा.)।=Pure. (यजतम्) सङ्गन्तव्यम्। यज-देवपूजा सङ्गतिकरणदानेषु (भ्वा.) अत्र सङ्गत्यर्थः। =Unite. (द्यौरिव) सूर्यप्रकाश इव। द्यो-दिवुधातोः द्युत्यर्थमादाय 'सूर्यप्रकाश' इति व्याख्या।=Like the light of the sun.

What should an enlightened man do—is told :

अजाश्वः पशुपा वाजपस्त्यो धियंजिन्वो भुवने विश्वे अर्पितः।
अष्ट्रां पूषा शिथिरामुद्वरीवृजत् संचक्षाणो भुवना देव ईयते ॥ २ ॥

2. *TRANSLATION* :—O men ! you should serve that nourisher of men, who has many goats and horses and is the protector of all animals, has many kinds of good materials at his home, is satisfier of intellect and is dedicated to bring about the welfare of the world. He, being enlightened, goes all out seeing the lax or firm (pervasive) arrangement of things and homes and preaching about the ideal state of affairs and giving up all evils.

PURPORT :—Those men, who know the nature and porperties of all objects of the world, when united and separated and accomplish works, become wise.

NOTES & REMARKS :—(अष्ट्राम्) व्याप्ताम्। अष-गति दीप्त्यादानेषु (भ्वा.) अत्रगतेस्त्रिष्वर्थेषु प्राप्त्यर्थमादाय व्याप्ताम् इति व्याख्या।=Pervasive, firm. (भुवना) गृहाणि।=Homes. (वाजपस्त्यः) वाजान्यन्नानि पस्त्ये गृहे यस्य सः। वाज इति अन्ननाम (NG 2, 7) पस्त्यम् इति गृहनाम (NG 3, 4)।=Who has many food materials at home.

What should an enlightened person (or an artist) construct or, where should he go and what should he gain—is told :

यास्ते पूषन्नावो अन्तः समुद्रे हिरण्ययीरन्तरिक्षे चरन्ति।
ताभिर्यासि दूत्यां सूर्यस्य कामेन कृत श्रव इच्छमानः ॥ ३ ॥

3. *TRANSLATION* :—O strong or robust (like the earth) made

a scholar by enlightened men ! you are blessed, whose golden ships (aircrafts) move about in the firmament and by the help of which desiring food, wealth and glory, you go to fulfil your noble desire like the messenger of the sun.

PURPORT :—Those men only become glorious in the world who construct very strong aeroplanes on earth, travel by them in the firmament and with splendid golden ships in the oceans, go from one country to another and thus fulfil their noble desires.

NOTES & REMARKS :—(हिरण्ययी:) तेजोमय्य: सुवंणादिसुभूषिता: । तेजो वै हिरण्यम् (तैत्तिरीय. 1, 7, 3, 6) हिरण्यं स्मात् ह्रियते आयम्यमानम् इति वा ह्रियते जनाज्जनमिति वा हितरमणं भवतीति वा हृदयरस्मणं भवतीगि वा हर्यतेर्वा स्यात् प्रेप्साकर्मण: —स्वर्णमं (NKT 2, 3, 10) ।=Splendid and decked with gold. (श्रव:) अन्नादिकम् । श्रव इति अन्ननाम (NG 2, 77)—श्रव इति धननाम (NG 2, 10) । =Food and glory etc.

TRANSLATOR'S NOTES :—The faulty translation of the mantra even as done by Prof. Wilson and Griffith shows the science of navigation and aeroplanes mentioned in the Vedas. Prof. Wilson's translation of the first two lines is as follows :—

"With those thy golden vessels, which navigate within the ocean, firmament etc.

Griffith's translation of the above two lines is :—

Pushan, with the golden ships that travel across the ocean—in the airs' mid region.

(Griffith's Hymns of the Rigveda Vol. I P. 627)

Who can acquire knowledge – is further told :

पूषा सुबन्धुर्दिव आ पृथिव्या इळस्पतिर्मघवा दस्मवर्चाः ।
यं देवासो अददुः सूर्यायै कामेन कृतं तवसं स्वञ्चम् ॥ ४ ॥

4. *TRANSLATION* :—O men ! that youngman, who is strong nourisher like the earth desirous of wedding with love, mighty, endowed with physical and spiritual power and whom highly learned truthful persons gave away to a virtuous virgin full of splendour like

the sun and who has many good kith and kin, has splendour over the weak, the master of the science of electricity, of the earth and fine speech, enjoys much happiness.

PURPORT :—Those persons only are able to acquire the knowledge of the science of geology and electricity, who have attained youth with the observance of Brahmcharya (abstinence) and having married suitable wives, observing restrain in married life, and are endowed with intellect, strength, true knowledge and education.

NOTES & REMARKS :—(दिवः) विद्युतः ।=Of electricity. (इळः) वाचः । इळेति वाङ्नाम (NG 1, 11) ।=Of speech. (तवसम्) बलिष्ठम् । तव इति बलनाम (NG 2, 9) ।=Very mighty. (स्वञ्चम्) सुष्ठुवञ्चन्तं प्राप्तशरीरात्मबलेन युक्तम् । सु+अञ्चु गति पूजनयोः (भ्वा.) अत्र गत्यर्थः गतेः प्राप्त्यर्थमादाय व्याख्या । =Endowed with the attained physical and spiritual power.

Sūktam—59

Seer or Rishi of the Sūktam—Bharadvāāja. Devata—Indrāgnee. Chhandas-Brihati, Anushtup and Ushnik of various kinds. Svaras-Madhyama and Rishabha.

By doing what, do man become mighty—is told :

प नु वोचा सुतेषु वां वीर्या३ यानि चक्रथुः ।
हतासो वां पितरो देवशत्रव इन्द्राग्नी जीवथो युवम् ॥ १ ॥

1. *TRANSLATION* :—O teachers and preachers you who are like the air and electricity, as a result of the valorous deeds that you do when things are made, let the enemies of the enlightened men be destroyed and may you live long, this is what I say to you. Let your father or guardians also preach to you like this.

PURPORT :—The enemies of those persons disappear, who, develop strength among the men that are born.

NOTES & REMARKS :—(इन्द्राग्नी) वायुविद्युता विद्याध्यापकाध्येतारौ । अयं वा इन्द्रो योऽयं (वातः) पवते (S. Br. 14, 2, 2, 6) अग्निरत्र विद्युद् रूपोऽग्निः ।=The teachers and the taught who are like the air and electricity.

TRANSLATOR'S NOTES :—How strange it is to find Shri Sayanacharya interpreting पितर: used in this mantras as हिंसका: (पीयतिहिंस) कर्मा । तस्मैतद-रूपम् । about which Prof. Wilson says "By Pitris, in this place, the Scholiast says—Asuras are intended, as derived from the root *Pi*-to injure, prijatic-hinsa Karma.

Griffith after translating 'your father, enemies of Gods, were smitted down' remarks in foot note. "The meaning is obscure. Sayana explains Pitara as asuras or demons, deriving the word from a root *pi* to injure. Prof. Grassman reads conjectively "Piyavo—scorners" instead of the unsuitable pitara..."

(Hymns the Rigveda translated by Griffith Vol. 1 p. 628).

All this is nothing but the wild imagination of the same scholars of the east and west. Rishi Dayanand Sarasvati takes पितर: as पालका: which is the well-known meaning of the word. His is clear and straight forward meaning, in which there is no obscrurity.

How should teachers and preachers be—is told :

वळित्था मंहिमा वामिन्द्राग्नी पनिष्ठ आ ।
समानो वां जनिता भ्रातरा युवं यमाविहेहमातरा ॥ २ ॥

2. *TRANSLATION* :—O teachers and preachers ! your power and true fame is highly admired, like air and electricity. You live for the benefit of others, and serve those father, mother and brothers, who carry the burden of household.

PURPORT :—Those teachers and preachers, whose scientific and other knowledge of the air and sun is for the advantage of others, are endowed with true fame.

NOTES & REMARKS :—(यमौ) नियन्तारौ । यम-उपरमे (भ्वा.) ।=Who carry the burden of household. (पनिष्ठः) अतिशयेन प्रशंसितः । पन-व्यवहारे स्तुतौ (भ्वा.) ।=Highly admired like the air and electricity.

How should the scholars be — knowing what—is told :

ओकिवांसा सुते सचाँ अश्वा सप्ती इवादने ।
इन्द्रान्वग्नी अवसेह वज्रिणा वयं देवा हवामहे ॥ ३ ॥

3. *TRANSLATION* :—O men ! as learned persons praise with knowledge, the air and electricity, which are pervasive, are endowed with the power, of manufacturing admirable weapons, which are in this world, like two fellow horses, united in the eating of the fodder, so you should, also admire their properties.

PURPORT :—*Those learned men, who know the nature of ever united air and electricity, can accomplish many wonderful works in this world.*

NOTES & REMARKS :—(ओकिवांसा) सङ्गतो सम्बद्धो । ओक इति निवासनो-मोच्यते (NKT 3, 1, 3) ।=United. (सप्तीइव) यथा युग्मावश्वो । सप्तिरित्यश्वनाम (NG 1, 14) ।=Two fellow horses yoked in the chariot together.

How should the enlightened men be—is told :

य इन्द्राग्नी सुतेषु वां स्तवत्तेष्वृतावृधा ।
जोषवाकं वदतः पज्रहोषिणा न देवा भसथश्चन ॥ ४ ॥

4. *TRANSLATION* :—O teachers and preachers ! who are like the air and electricity, who are increasers or supporters of truth and whose speech is congruous, he who praises you both, when the things are made and which you being enlightened do not unnecessarily talk, to him you speak loving words. He should also speak such living and pleasant words to you.

PURPORT :—*O men ! you should know the air and electricity, which are within all objects, acquire wealth, know the nature of the persons, who have malice towards others and their upleasant and untrue activity but always speak true and sweet words for doing, good to all.*

NOTES & REMARKS :—(पज्रहोषिणा) पज्र: सङ्गतो होषोघोषो वाग्ययोस्तौ । पज्र होषिणो प्रजित होषिणो प्रजित घोषिणाविति (NKT 5,4,22) । घोष इति वाङ्नाम (NG 1, 11) ।=Whose speech is congruous. (भसथ:) व्यर्थं वाचं वदत: ।

भस-भर्त्सन दीप्त्योः (जुहो.) अत्रभर्त्सनार्थः भर्त्संनम् ।=Taking to task unjustly, Talking useless words. (जोषवाकम्) प्रीतिकरं वचनम् ।=Loving Speech.

Who can know physics and other sciences—is told :

इन्द्रा॑ग्नी॒ को अ॒स्य वां॒ देवौ॒ मर्त॑श्चिकेतति ।
विषू॑चो॒ अश्वा॑न्युयुजा॒न ईं॑यत॒ एकः॑ समा॒न आ रथे॑ ॥ ५ ॥

5. *TRANSLATION* :— O teachers and preachers ! who is it in the world, that yoking in the same vehicle (like aircraft) pervading rapid going horses in the form of electricity, etc., goes alone ? He knows air and electricity, endowed with the divine attributes, functions and nature and he approaches (you for further instructions).

PURPORT :— O highly learned persons ! who is the knower of the science of physics and manufacturer of the vehicles—like aeroplane etc., which can go rapidly to distant places ? This question has been answered before. Think over the answer again.

NOTES & REMARKS :—(इन्द्राग्नी) वायुविद्युतौ ।=Air and electricity. (अश्वान्) आशुगामिनो विद्युदादीन् । अशूङ्-व्याप्तौ (स्वा.) अश्वः कस्मात अश्नुते ऽध्वानम् । अशुप्र षिलटिकणिखटिविशिभ्यः क्वन् (उणादि कोषे 1, 151) इति क्वन् प्रत्यय ।=Rapid going electricity etc.

TRANSLATOR'S NOTES :—अग्निर्वा श्वेतः (S. Br. 2,6,2,5) अग्निरेष यदश्वः । (S.Br. 6, 3, 3, 22) अत्र विद्युदग्नि ग्रहणम् । The answer to the above question has been given in Rig. 6, 58, 4 where the heading put by the revered commentator Rishi Dayananda Sarasvati is पुनः के विद्वां प्राप्तुमर्हन्तीत्याह see the commentary on the above mantra.

What can a knower of the science of electricity do—Is told :

इन्द्रा॑ग्नी अ॒पादि॒यं पूर्वागा॑त्प॒द्वती॑भ्यः ।
हि॒त्वी शिरो॑ जि॒ह्वया॒ वाव॑द॒च्चर॑त्त्रिं॒शत्प॒दा न्य॑क्रमीत् ॥ ६ ॥

6. *TRANSLATION* :—That man becomes the knower of the science of electricity, who utters words with his tongue (about it)

and says that 'this wonderful electricity—though footless surpasses those going with feet -going quickly, even before the principal word like the head has been uttered.' She pervades 30 objects—which are worth knowing, like the earth, water fire, air, etc. except sky and light. He knows the air and electricity.

PURPORT :—O highly learned persons or scientists ! if you know the science of electricity well, then you can go quicker than all other vehicles and can accomplish many other tasks also.

NOTES & REMARKS :—(त्रिंशत्) आकाशं द्यां च वर्जयित्वा सर्वान् भूम्यादीन्पदार्थान् ।=Worth knowing 30 objects—which are worth knowing like the earth, water, fire air etc. with the exception of the sky and light. (शिरः) शिरोवत् मुख्यं वचनम् ।=Principal word.

TRANSLATOR'S NOTES :—33 Devas consist of 8 Vasus-places of habitation of the things and beings, 11 Prānas and Soul (Atma), 12 Adityas (months), *Indra* (electricity) and Prajapati (*Yajna*) Here *Indra* is to be excluded along with sky and light. This mantra requires further elucidation and research.

Who can become victorious—is told :

इन्द्राग्नी आ हि तन्वते नरो धन्वानि बाह्वोः ।
मा नो अस्मिन्महाधने परा वर्क्तं गविष्टिषु ॥ ७ ॥

7. *TRANSLATION* :—O men ! let us associate with those leaders, who extend the application of the air and electricity, who having arrows etc. in their arms protect us in this battle and who being experts in all activities, where the rays of the sun are united, Arrange things in such a manner that the air and electricity may not harm us.

PURPORT :—Those kings and people of the State, who manufacture arms with the use of fire and electricity etc. become victorious in battles, can extend happiness in this world, with the help of abundant wealth and kingdom that they possess.

NOTES & REMARKS ;—(महाधने) सङ्ग्रामे । महाधने इति सङ्ग्रामनाम (NG

2, 17) ।=In the battle. (गविष्टिषु) गवां किरणानामिष्टयः सङ्गतयो यासु क्रियासु तासु । गाव इति रश्मिनाम (NG 1, 5) यज-देव-पूजा सङ्गतिकरणदानेषु (भ्वा.) अत्र संङ्गतिकरणार्थं ।=In the activities or processes where the rays of the sun are united.

From which things should the scientists derive electricity—is further told :

इन्द्राग्नी तपन्ति माघा अर्यो अरातयः ।
अप द्वेषांस्या कृतं युयुतं सूर्यादधि ॥ ८ ॥

8. *TRANSLATION* :—O President of the Council of Ministers and Commandr-in-Chief of the army ! drive away the malicious acts of those foes, who abuse or use for evil designs the air and electricity and you derive electricity from the sun. O king ! being the lord, do not kill or give trouble to these artists or artisans, who do such useful acts.

PURPORT :—O kings and their subjects ! if you know how to take electricity from the sun and other objects, you can conquer your enemies and drive away all malicious persons.

NOTES & REMARKS :—(अघा:) हिंस्याः ।=Kill or give trouble. (अर्यः) स्वामी सन् । अर्य इतीश्वरनाम (NG 2, 22) ।=Lord, master.

TRANSLATOR'S NOTES ;—Not understanding the scientific truth enunciated in the mantra both Prof. Wilson and Griffith have given a very wrong translation saying "murdering aggressive enemies harass us, drive away mine adversaries; separate them from (sight of) the sun" (Prof. Wilson) "The foeman's sinful enmities vex me sore. Drive those, who hate me far away, and keep them distant from the sun" (Griffith). How misleading and erroneous are such translations !

Who can obtain good wealth—is further told :

इन्द्राग्नी युवोरपि वसु दिव्यानि पार्थिवा ।
आ नं इह प्र यंच्छतं रयिं विश्वायुंपोषसम् ॥ ९ ॥

9. *TRANSLATION* :—O the President of the Council of

ministers, and Commander-in-Chief of the army! you who are like the air and electricity, if you give us wealth in this world which sustains us for whole of our life and nourishes all living men, then all divine and terrestrial (earthly) riches may become yours.

PURPORT :—O men! those Pepresidents of the state and Commanders of the army, who acquire the knowledge of the science of electricity and give that to you, they get all wealth that sustains them for the whole of their life and which is obtained righteously.

NOTES & REMARKS :—(इन्द्राग्नी) वायुविद्युताविव सभासेनेशौ ।=The President of the State and Commander-in-Chief of the army—who are like the air and electricity.

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After doing what should men know the science of electricity—is told:

इन्द्राग्नी उक्थवाहसा स्तोमेभिर्हवनश्रुता ।
विश्वाभिर्गीर्भिरा गतमस्य सोमस्य पीतये ॥ १० ॥

10. *TRANSLATION* :—O teachers and preachers! you who are like the air and electricity, you who are endowed with knowledge and conveyors of that admirable [knowledge and who are hearers of other's difficulties and requests, come to drink this *Soma*—juice of great invigorating herbs with praises and well-trained and cultured speeches.

PURPORT :—Those persons only can get the knowledge of the science of electricity, who try to acquire this [knowledge from the enlightened persons or great scientists.

NOTES & REMARKS :—(उक्थवाहसा) प्रशंसितविद्याप्रापकौ । (उक्थम्) वच-परिभाषणे (अदा.) । औणादिक । थक् प्रत्ययः (उणादि 2, 7) वह-प्रापणे (भ्वा.) ।= Conveyors of admirable knowledge.

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Sŭktām – 60

Seer of Rishi or the Sŭktam—Bharadvāaja. Devata—Indraagnee. Chhandas—Trishtup, Gayatri, Pankti and Anushtup of various types. Svaras—Shadja and Gāndhāra.

Who gets wealth—is told :

श्नथद्वृत्रमुत सनोति वाजमिन्द्रा यो अग्नी सहुरी सपर्यात् ।
इरज्यन्ता वसव्यस्य भूरेः सहस्तमा सहसा वाजयन्ता ॥ १ ॥

1. *TRANSLATION* :—O men ! only that highly learned person gets wealth, who strikes or uses air and electricity which are enduring, leading to prosperity, desiring food etc. with force and attains them, and obtains wealth with much happiness got from many things, and uses good food.

PURPORT :—O men ! if you know the science of air and electricity, you can become masters of great kingdom, being prosperous.

NOTES & REMARKS :—(श्नथत्) हिनस्ति । श्नथ-हिंसार्थः (भ्वा.) । =Strikes. (इरज्यन्ता) ऐश्वर्यं सम्पादयन्तौ । इरजयति ऐश्वर्यकर्मा (NG 2, 21) । =Leading to prosperity. (सहसा) बलेन । सहः इति बलनाम (NG 2, 9) । =With force.

By doing what men attain happiness—is told :

ता योधिष्टमभि गा इन्द्र नूनमपः स्वरुषसो अग्न ऊळ्हाः ।
दिशः स्वरुषस इन्द्र चित्रा अपो गा अग्ने युवसे नियुत्वान् ॥ २ ॥

2. *TRANSLATION* :—O prosperous king or enlightened person ! as the sun urges the dawns, you certainly unite the lands and actions. Fight from all sides with the wicked enemies knowing the properties of all things which pervade the directions. You unite wonderful speeches and water. O Indra—destroyer of miseries ! or Agni—enlightened leader ! as the sun illuminates the dawns, therefore, both of you are administrators of justice like God.

PURPORT :—Those persons, who fight in battles, being vigorous, like the wind and electricity and illuminate the people with justice as the sun illumines the dawns, become glorious and renowned in all directions and obtain wonderful speech, strength and the kingdom of the land.

NOTES & REMARKS ;—(युवसे) संयोजयसि ।=Unites. (ऊलहा:) प्राप्ता: ।=Attained. (नियुत्वान्) ईश्वर इव न्यायेश: । यु-मिश्रणेऽमिश्रणयो: (अदा.) अत्र मिश्रणार्थ: । वह-प्रापणे (भ्वा.) । नियुत्वान् इतीश्वरनाम (NG 2, 22) ।=Administrator of justice like God. (स्व:) आदित्य: । स्व:-आदित्योभवति सु अरण: सु ईरण: स्वृतो रसान् स्वृता भासं ज्योतिषां स्वृतो भासेति वा (NKT 2, 4, 14) ।=The sun.

How should the officers of the State be—is told :

आ वृत्रहणा वृत्रहभिः शुष्मैरिन्द्र यातं नमोभिरग्ने अर्वाक् ।
युवं राधोभिरकवेभिरिन्द्राग्ने अस्मे भवतमुत्तमेभिः ॥ ३ ॥

3. *TRANSLATION* :—O king and Prime Minister ! you who are like the air and electricity, as two kinds of lightning, which strike the cloud, go with their force and food (produced by rain) afterwards, so you come to us with innumerable riches. O Indra—destroyer of the sinners ! and Agni purifier like the fire ! be bestowers of happiness upon us with noble deeds.

PURPORT :—Those kings and ministers, who are benevolent like the air and electricity can obtain unlimited wealth.

NOTES & REMARKS :—(अकवेभि:) असंख्यै: । कु-शब्दे नञ् संख्यया बोधयितुम् अशक्यै: ।=Innummerable, unlimited. (नमोभि:) अन्नादिभि: । नम: इति अन्ननाम (NG 2, 7) नम: इति वज्रनाम (NG 2, 20) ।=With food and other things.

Men should know the air and electricity thoroughly—is told :

ता हुवे ययोरिदं पप्ने विश्वं पुरा कृतम् । इन्द्राग्नी न मर्धतः ॥ ४ ॥

4. *TRANSLATION* :—I praise those air and electricity on account of which, this world is going on, with all its dealings and which do not destory the universe.

PURPORT ;—O men ! you should know the exact nature and attributes of these air and electricity and derive benefit from them by which all dealings are made in the world and which do not destroy the

world when used properly, but cause destruction when not used methodically.

NOTES & REMARKS :—(पत्ने) ययोः सकाशाद् व्यवहारे । पन-व्यवहारे स्तुतौ च (भ्वा.) अत्र व्यवहारार्थः ।=In dealing with which (मर्धतः) हिंसतः । मृधु-मर्दने (भ्वा.) काशकृत्स्नधातु पाठे 1, 672 ।=Destroy.

How are the air and electricity—is further told :

उ॒ग्रा वि॑घ॒नि॒ना॒ मृध॑ इन्द्रा॒ग्नी ह॑वामहे । ता नो॑ मृळात ई॒दृशे॑ ॥ ५ ॥

5. *TRANSLATION* :—O men! we take (for proper application) the wind and electricity which are strong and destroyers and conquer the battles. You should also know them well, which bestow happiness upon us in a dealing pertaining to battle.

PURPORT :—Men should know the wind and electricity well, and apply them properly in the battle and having achieved victory, enjoy happiness.

NOTES & REMARKS :—(मृधः) सङ्ग्रामान् । मृधः इति संग्रामनाम (NG 2, 17) । Battles. (मृळातः) सुखयतः । मृड-सुखने (तु.) ।=Make happy.

How are they (King and Prime Minister)—is told :

ह॒तो वृ॒त्राण्यार्या॑ ह॒तो दासा॑नि॒ सत्प॑ती । ह॒तो विश्वा॒ अप॒ द्विषः॑ ॥६॥

6. *TRANSLATION* : –O men! you should honour those kings and ministers, who being endowed with noble virtues, actions and temperament and protectors of the righteous persons, destroy all malicious enemies like the sun and lightning dissipating the clouds, and destroy all miseries.

PURPORT :—O men! always honour those persons endowed with noble virtues actions and temperament, who have devotion towards true Dharma *are protectors or supporters of absolutely truthful enlightened person sand slayers of the wicked.*

NOTES & REMARKS :—(आर्या) उत्तमगुणकर्मस्वभावौ । आर्यः-स्वामीश्वरः । आर्यः ईश्वरपुत्रः (NKT 6, 5, 26) अर्यः इति ईश्वरनाम (NG 2, 22) । सत्पुत

उत्तम् गुणकर्मस्वभावाः; 'अग्नौ ब्रह्मचारी अभिषमि' इत्याद्यनुसारं व्रतधारिण एव यथार्थतया ईश्वरपुत्रा भवितुमर्हन्ति । = Endowed with noble virtues, actions and temperament. (वृत्राणि) मेघावयवान् । = Particles of clouds. (रासानि) दानानि [दद-दाने (दिवा.) ददन्ति उत्कीर्णं कुर्वन्ति जनम् इति दानानि-दुःखानि ।] = The donations.

How are they—is further told :

इन्द्राग्नी युवामिमे३ऽभि स्तोमा अनूषत । पिबतं शंभुवा सुतम् ॥ ७ ॥

7. *TRANSLATION* :—O President of the State and Commander-in-Chief of the army ! you who are full of splendour like the sun and the lightning and bestowers of happiness, these our songs glorify you. Come to take the juice of milk and fruits, herbs etc. perpared by us, and respectfully offered to you.

PURPORT :—O President of the Council of Ministers and Commander-in-Chief of the army ! always do the admirable deeds, being free from all diseases and duly taking the juice of invigorating plants and herbs etc. along with the observance of the rules of maintaining health.

NOTES & REMARKS :—(इन्द्राग्नी) सूर्यविद्युताविव सभासेनेशौ । स यः स इन्द्रः एष एव सय एष (सूर्यः) एवतपति (J. U. Br. 1, 28, 2; 1, 32, 5) अग्निः-अत्र विद्युद्रूपः । = The President of the Council of Ministers and the Commander-in-Chief of the army, who are splendid like the sun and the lightning. (सुतम्) अभिनिष्पादितं दुग्धादिरसम् । षुञ्-अभिषवे (स्वा.) । = The juice of the milk and invigorating herbs etc. which has been extracted. (अनूषत) प्रशंसन्ति । णु-स्तुतौ (अदा.) । = Glorify.

How are they—is told :

या वां सन्ति पुरुस्पृहो नियुतो दाशुषे नरा । इन्द्राग्नी ताभिरा गतम् ॥८॥

8. *TRANSLATION* :—O leading teachers and preachers ! you who are endowed with the great wealth of knowledge, come to the

home of a liberal donor along with those fixed and many other good desires.

PURPORT :— Only those are good men, who desire to do good to others.

NOTES & REMARKS :—(इन्द्राग्नी) विद्यैश्वर्य्ययुक्तावध्यापकोपदेशकौ । इदि-परमैश्वर्य्ये (भ्वा.) ।=Teachers and preachers endowed with the great wealth of knowledge. The use of the adjective with Indragnee clearly supports Rishi Dayananda Saraswati's interepreation of इन्द्राग्नी as विद्यैश्वर्ययुक्तावध्यापकोपदेशकौ or सभा सेनेशौ etc. who are leading men. (दाशुषे) दात्रे । दाशृ-दाने (भ्वा.) ।=For a donor.

What should they do—is told :

ताभिरा गच्छतं नरोपेदं सवनं सुतम् । इन्द्राग्नी सोमपीतये ॥ ९ ॥

9. *TRANSLATION* :—O leading good men ! you who are benevolent like electricity and air, come with those noble desires to this *Yajna*, which has been performed nicely to drink *Soma*—the juice of invigorating plants and herbs etc..

PURPORT:—The performers of the Yajnas *should always invite and honour the enlightened persons and they should lead them to the path of* Dharma *(righteousness).*

NOTES & REMARKS :—(इन्द्राग्नी) इन्द्रवायू इव सज्जनौ । यो वै वायुः स इन्द्रो य इन्द्रः स वायुः (S. Br. 4, 1, 3, 19) अग्निः-विद्युद्रूपोऽत्र ग्राह्यः ।= Good men who are benevolent like electricity and air.

How should a king be—is told :

तमीळिष्व यो अर्चिषा वना विश्वा परिष्वजत् ।
कृष्णा कृणोति जिह्वया ॥ १० ॥

10. *TRANSLATION* :—O scholar ! as the sun unites his rays from all sides and attracts with his lustre, in the same manner,

admire and desire to approach that man, who with his tongue embraces or unites truthful conduct.

PURPORT :—As with the light of the sun, all objects are seen as they are (well), in the same manner, by true knowledge, all objects are illuminated.

NOTES & REMARKS ;—(वना) वनानि किरणान् । वनमिति रश्मिनाम (NG 1, 5) ।=Rays of the sun. (कृष्णा) कर्षणानि ।=Attractions.

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What should men serve and for what purpose—is told :

य इ॒न्द्र आ॒विवा॑सति सु॒म्नमिन्द्र॑स्य॒ मर्त्यः॑ । द्यु॒म्नाय॑ सु॒तरा॑ अ॒पः ॥११॥

11. *TRANSLATION :*—Fortunate becomes that performer of the *Yajnas* (philanthropic noble deeds), who for the glory of the great wealth, uses waters of the rivers that can be easily crossed over properly and bestows happiness upon others by serving them.

PURPORT :—As men get their desires (of being healthy etc.) fulfilled by putting oblations of fragrant and invigorating articles in the well-kindled fire, so those, who desire for righteous glory and happiness, become prosperous.

NOTES & REMARRS :— (द्युम्नाय) यशसे धनाय वा । द्युम्नम् इति धननाम (NG 2, 10) द्युम्नं द्योततेर्यशोवा अन्नंवेति (NKT 5, 1, 5) ।=For good reputation or wealth. (आविवासति) समन्तात्सेवते ।= Serves from all sides. (सुम्नम्) सुखम् । सुम्नमिति सुखनाम (NG 3, 6) । विवासति परिचरणकर्मा (NG 3, 5) परिचरण-सेवा ।=Happiness.

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What should men do with whom—is told :

ता नो॒ वाज॑वती॒रिष॑ आ॒शून्पि॑पृत॒मर्व॑तः । इन्द्र॑म॒ग्निं च॒ वोळ्ह॑वे ॥१२॥

12. *TRANSLATION* :— O men ! take from all sides electricity and fire which fill us with good food along with admirable knowledge and speedy horses. Use them (electricity and fire) for driving aircraft and other vehicles.

PURPORT :—O men ! you fulfil your desires of driving aeroplanes and other vehicles with the help of electricity etc.

NOTES & REMARKS :—(इषः) अन्नादीन् । इषम् इति अन्ननाम (NG 2, 7) इषम् एव इट् ।=Food and other things. (वाजवतीः) प्रशस्तविज्ञानयुक्तान् । (वाजः) वज-गतौ (भ्वा.) गतेस्त्रिष्वर्थेषु ज्ञानमादाय व्याख्या ।=Endowed with admirable knowledge.

What should artisans do with them (electricity and sun)—is further told :

उभा वामिन्द्राग्नी आहुवध्यां उभा राधसः । सह मादयध्यै ।
उभा दातारांविषां रयीणामुभा वाजस्य सातये हुवे वाम् ॥ १३ ॥

13. *TRANSLATION* :—O teachers and preachers of technology ! as I living with you, take both the sun and electricity for proper use, for gladdening others with wealth, for the distribution or dissemination of knowledge or application in battles for the manufacture of powerful weapons, as both of them are givers of food materials and wealth, so I may enlighten this science to you also.

PURPORT :—Those men, who, having acquired the knowledge of the air and electricity, apply them in various uses become wealthy.

NOTES & REMARKS :—(राधसः) धनस्य । राध इति धननाम (NG 2,10) । =Of the wealth. (वाजस्य) विज्ञानस्य सङ्ग्रामस्य वा । वाज इति बलनाम (NG 2, 9) तस्माद् बलसाध्य सङ्ग्रामार्थेऽप्यस्य प्रयोगः कर्तुं शक्यो यद्यपि (NG 2, 17) वाजसातौ इति सङ्ग्रामनाम पठितम् ।=Of the wealth or battle. (इन्द्राग्नी) सूर्यविद्युतौ ।=The sun and electricity,

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With whom should men cultivate friendship—is told :

आ नो गव्येभिरश्व्यैर्वसव्यै३रुप गच्छतम् ।
सखायौ देवौ सख्याय शंभुवेन्द्राग्नी ता हवामहे ॥ १४ ॥

14. *TRANSLATION* :—O teachers and preachers ! you are

benevolent and splendid like the sun and electricity, we invite you who are bestowers of happiness, highly learned and good friends for friendship along with butter and other cow-milk products, with the rapidity of the horses and happiness got from good things. Please come to us.

PURPORT :—Those men, who, being the friends of the enlightened persons, desire to acquire the knowledge of physics and other sciences, certainly acquire that scientific knowledge.

NOTES & REMARKS :—(गव्येभिः) गोविकारैर्घृतादिभिः ।=With butter and other cow-milk products. (अश्व्यैः) अश्वेषु भवैर्गुणैः ।=With the attributes of horses like rapidity. (वसव्यैः) वसुषु द्रव्येषु भवैः सुखैः ।=With happiness got from the use of various articles. (इन्द्राग्नी) सूर्यविद्युताविव वर्त्तमानौ ।=Teachers and preachers who are benevolent and splendid like the sun and electricity.

What should they (Indra and Agni) do—is further told :

इन्द्राग्नी शृणुतं हवं यजमानस्य सुन्वतः ।
वीतं हव्यान्या गतं पिबतं सोम्यं मधु ॥ १५ ॥

15. *TRANSLATION* :—O teachers and preachers ! you who are benevolent like the air and electricity, you are the giver of good virtues and preparer of many things with the help of the scientifc knowledge listen to what, he has read. Accept things offered by him with love, come to him and drink the sweet *soma*—juice extracted from many invigorating herbs, by him.

PURPORT :—All men should invite the enlightened persons, should honour them and after giving their test should acquire more knowledge from them.

NOTES & REMARKS :—(इन्द्राग्नी) वायुविद्युताविव वर्त्तमानावध्यापकोपदेशकौ । यो वै वायुः स इन्द्रो य इन्द्रः स वायुः (S.Br. 4, 1, 3, 19) ।=The teachers and preachers who are benevolent like the air and electricity. (यजमानस्य) शुभगुणदातुः । यज-देव पूजा सङ्गतिकरण दानेषु (भ्वा.) यज

दानार्थमादाय व्याख्या ।= Of the giver of good virtues. (सुन्वतः) पदार्थं विद्यया बहून् पदार्थान्निष्पादयतः ।= Preparing many things with the scientific knowledge.

Sūktam—61

Seer or Rithi of the Sūktam—Barhaspatya. Devata or subject-Sarasvati. Chandas—Jagati, Gāyatri and Pankti of various kinds. Svaras—Nishada, Shadja and Panchama.

What does this refined speech give—is told :

इयमंददाद्रभसमृणच्युतं दिवोदासं वध्र्यश्वाय दाशुषे ।
या शश्वन्तमाचखादावसं पणिं ता ते दात्राणि तविषा सरस्वति ॥१॥

1. *TRANSLATION* :—O highly learned lady ! who gives a son, free from all debts and giver of the light of knowledge, doing his work rapidly, to your husband who is a liberal donor, who has many mighty horses and makes firm the preserver of the admirable and eternal Vedic wisdom. You give these gifts by your power. This you should know well.

PURPORT :- That lady who accepts the speech endowed with knowledge and good education can know the eternal Vedic wisdom. The man whom she marries is most fortunate. This is what you should know.

NOTES & REMARKS :—(दिवोदासम्) विद्याप्रकाशस्य दातारम् । दिवः is from दिवु and among many meanings of the verb द्युति or light is taken here. दासृ-दाने (भ्वा.) ।= Giver of the light of knowledge. (शश्वन्तम्) अनादिभूतं वेदविद्या विषयम् ।= Eternal Vedic wisdom. (आचखाद) स्थिरीकरोति ।= Makes firm. (पणिम्) प्रशंसनीयम् । पण-व्यवहारे स्तुतौ च (भ्वा.) । = Praiseworthy.

What does speech do—is told :

इयं शुष्मेभिर्बिसखा इवारुजत्सानु गिरीणां तविषेभिरूर्मिभिः ।
पारावतघ्नीमवसे सुवृक्तिभिः सरस्वतीमा विवासेम धीतिभिः ॥ २ ॥

2. *TRANSLATION* :—O enlightened persons ! this cultured

speech is like a river, which with its great force bursts with its strong and great waves the ridges of the hills (or the top of the clouds) as one who digs stems of lotus. She (refined speech) is like a river rending asunder the banks which we should serve from all sides with the acts dispelling all doubts for our protection and advancement. You should also do so.

PURPORT :—There is upamalankara or similie used in the mantra. As a digger of lotus—stems gets them, in the same manner, industrious persons acquire good knowledge. As the lightning rends asunder the particles of the clouds, so well-trained refined speech cleaves asunder all parts of ignorance and doubts.

NOTES & REMARKS :—(शुष्मेभिः) बलैः ।=With force. As the wind शुष्मैः has been used in the mantra, it may be taken for great or more powerful. (तविषेभिः) बलैः । तविष इति महन्नाम (NG 3, 3) ।=With force. (सुवृक्तिभिः) सुष्ठुच्छेदिकाभिः क्रियाभिः ।=By acts which cut asunder all doubts etc.

What does Saraswati (an enlightened lady) does—is told :

सर॑स्वति देवनिदो॒ नि ब॑र्हय प्रजां विश्व॑स्य बृस॑यस्य मायिनः ।
उत क्षितिभ्यो॒ऽवनी॑रविन्दो वि॒षमे॑भ्यो अस्रवो वाजिनीवति ॥ ३ ॥

3. *TRANSLATION* :—O highly learned lady ! endowed with the practical knowledge of sciences, cast away all those, who scorn the enlightened truthful persons and receive (for giving education) the children of all wisemen—who are dispellers of ignorance. From the earth get good lands and from the internal part of the earth make the waters to flow.

PURPORT :—She alone is an enlightened lady, who casts away the scorners of the enlightened men and their knowledge and honours the admirers of knowledge and who being the knower of Geology and other sciences makes all children learned.

NOTES & REMARKS :—(बृसयस्य) अविद्याछेदकस्य । बृस-हिंसायाम् (चु.) ।=Of the dispellers of ignorance. बर्हय-निस्सारय । बर्ह-हिंसायाम् (चु.) ।

=Castaway, turnout. (मायिनः) प्रशंसित प्रशस्य । मायेति-प्रज्ञानाम (NG 3, 9) ।=Of a wiseman who possesses admirable intellect. (विषम्) उदकम् । विषमित्युदकनाम (NG 1, 12) ।=water. (वाजिनीवति) विज्ञानक्रियायुक्ते । ज्ञानार्थं ग्रहण कृत्वा व्याख्या ।=Sciences.

How is she (speech) a protector—is told :

प्र णो॑ दे॒वी सर॑स्वती॒ वाजे॑भिर्वा॒जिनी॑वती । धी॒नाम॑वि॒त्र्य॑वतु ॥ ४ ॥

4. *TRANSLATION* :—O children ! you should accept that highly learned lady, who is rich with the speech full of true knowledge and who is endowed with admirable and practical scientific knowledge. May she be the protector of our intellects.

PURPORT :—Mothers should impart good education to their children and having made them good scholars, enjoy incomparable happiness with them.

NOTES & REMARKS :—(सरस्वती) विज्ञानयुक्तया वाचा आढ्या । सरस्वतीति वाङ्नाम सुपठितम् (NG 1, 11) सरस्वतीति पदनाम (NG 5, 5) पद-गतौ गतेस्त्रिष्वर्थेषु ज्ञानार्थमादाय सरस्वती-ज्ञानवती विदुषी देवी ।=Rich with the speech ful of scientific knowledge.

What does Saraswati do like whom—is told :

यस्त्वा॑ देवि सरस्वत्युपब्रू॒ते धने॑ हि॒ते । इन्द्रं॒ न वृ॑त्र॒तूर्ये॑ ॥ ५ ॥

5. *TRANSLATION* :—O highly learned wife ! like the lightning in slaying the cloud, he who speaks to you for the beneficial wealth, serve that husband well.

PURPORT :—O men ! as chaste and highly learned ladies urge upon you, to speak truth and talk to you sweetly, so you should also talk what is beneficial.

NOTES & REMARKS : — (इन्द्रम्) विद्युतम् । यदशनिरिन्द्रस्तेन । (Kositki U.Br). स्तनयित्नुरेवेन्द्रः (S.Br. 11, 6,3,9) ।=Lightning. (वृत्रतूर्ये) मेघस्य हिंसने । =In killing the cloud.

What does Saraswati do—is further told :

त्वं देवि सरस्वत्यवा वाजेषु वाजिनि । रदा पूषेव नः सनिम् ॥ ६ ॥

6. *TRANSLATION* :– O loving learned wife ! in the things that are to be obtained, you protect our intellect that distinguishes t ruth from antruth like the earth and note down important things.

PURPORT :—O beloved ! uphold all like the earth and give us good advice.

NOTES & REMARKS :—(देवि) कामयमाने । (देवि) दिवुधातोः कान्त्यर्थमादाय व्याख्या कान्तिः-कामना ।=Desiring, loving. (वाजेषु) प्राप्तव्येषु पदार्थेषु । वज-गतौ (भ्वा.) अत्र गतेस्त्रिष्वर्थेषु प्राप्त्यर्थमादाय व्याख्या ।=In things which should be obtained. (पूषेव) भूमिरिव ।=Like the earth.

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How is she (Sarasvati)—is again told :

उत स्या नः सरस्वती घोरा हिरण्यवर्तनिः । वृत्रघ्नी वष्टि सुष्टुतिम् ॥७॥

7. *TRANSLATION :*—O men ! that learned wife, who is endowed with true knowledge and speech and who always follows the path of the spread of education, is fierce to the wicked, being like the lightning slaying the clouds, she makes us happy and desires our good praise.

PURPORT :—That lovely enlightened woman becomes very fortunate, who like the lightning, illuminates all domestic duties and desires to give education to her children.

NOTES & REMARKS :—(हिरण्यवर्तनिः) हिरण्यस्य विद्याव्यवहारस्य वर्तनिः-मार्गो यस्यां सा । वर्चो वै हिरण्यम् (T.U. 1, 8, 9 6) वर्चो वा एतद् यद् हिरण्यम् S.Br. 3, 2, 9, 9) वर्च-दीप्तौ तेन विद्याप्रकाशो लभ्यते ।=She who has the path of knowledge. (वृत्रघ्नी) मेघहन्त्री विद्युदिव ।=Like the lightning slaying the clouds.

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How is the speech—is further told :

यस्या अनन्तो अह्रुतस्त्वेषश्चरिष्णुरर्णवः । अमश्चरति रोरुवत् ॥ ८ ॥

8. *TRANSLATION* :- O men ! you should know the nature

and power of that well trained speech well, whose straightforward, limitless light is like the sky or the occon, swift moving and going everywhere making great sound is attained by the wise.

PURPORT :—The sound is endless like the sky. As water is full in the ocean, so there is sound in the sky. This is what you should know.

NOTES & REMARKS :—(अह्रुतः)अकुटिलः सरलः। (अह्रुतः) ह्वृ-कौटिल्ये नञ्। = Straight, not crooked. (अर्णवः) समुद्र इवाऽऽकाशः अर्णः इत्युदकनाम (NG 1,12) अर्णवः जलयुक्तः समुद्रः अक्षतद्वत् अनन्त आकाशः। (अमः) यो गच्छति सः। अम-गत्यादिषु (भ्वा.)। = Going everywhere. (त्वेषः) प्रकाशः। त्विषदीप्तौ (भ्वा.)। = Light, lustre. (रोरुवत्) भृशं रौति शब्दं करोति। रु-शब्दे (अदा.)। = Roar, making a great sound.

How is that Sarasvati (cultured speech)—is further told :

सा नो विश्वा अतिद्विषः स्वसॄरन्या ऋतावरी। अतन्नहेव सूर्यः ॥९॥

9. *TRANSLATION :*—The speech full of truth like the dawn drives away all feelings of hatred or haters. As the sun spreads out days, so this enlightened speech spreads out all dealings which are like sisters.

PURPORT :—The speech when used correctly generates happiness, but when abused—creates misery. Those, who are men of truthful nature, do not desire to utter a false word. As the sun illuminates all embodied things, or things with form in the same manner, this speech illuminates all dealings.

NOTES & REMARKS ;—(अतन्) व्याप्नुवन्। अत-सातत्यगमने (भ्वा.)। = Pervading.

TRANSLATOR'S NOTES :—Though ऋतावरी is not found among the names of Usha or dawn yet सूनृतावरी is there which makes practically no difference. By ऋतावरी may be taken also a speech full of truth. ऋतमिति सत्यनाम (NG 3, 10) This speech may be compared to dawn as it illumines all dealings.

How is the speech—is further thold :

उत नः प्रिया प्रियासु सप्तस्वसा सुजुष्टा । सरस्वती स्तोम्या भूत् ॥१०॥

10. *TRANSLATION* :—O men ! we may acquire speech, which is very much desirable, very dear among the acts or women bestowing happiness, having seven (i.e. five Pranas, mind and intellect) as sisters, well-served or properly used and admirable.

PURPORT :—Those men only are praise-worthy, who use purifying and truthful speech from all sides.

NOTES & REMARKS :—(सप्तस्वसा) सप्त पंच प्राणा मनो बुद्धिश्च स्वसेव यस्याः सा । = Having five Prānas, mind and intellect, these seven as sisters. Five pranas or vital breaths are named as प्राण, अपान, व्यान, उदान, समान । (सुजुष्टा) सुष्ठु सेविता । जुषी-प्रीति सेवनयोः (तुदा.) । =Served well, used properly and lovingly.

How is that noble speech and what she does—is told :

आपप्रुषी पार्थिवान्युरु रजो अन्तरिक्षम् । सरस्वती निदस्पातु ॥११॥

11. *TRANSLATION* :—O men ! may this *Sarasvati* (speech) well-trained with knowledge, which fills the vast firmament, atoms or particles and the sky, guard us from those-who censure us unjustly.

PURPORT :—O men, knowing that speech (sound), which pervades every where in the sky, do not unjustly censure any one, i.e. do not speak of merits as demerits and demerits as merits.

NOTES & REMARKS :—(निदः) निन्दकेभ्यः । =From revilers. (रजः) परमाण्वादीन् । =Atoms, particles etc.

What else does the speech do—is told :

त्रिषधस्था सप्तधातुः पञ्च जाता वर्धयन्ती । वाजेवाजे हव्या भूत ॥१२॥

12. *TRANSLATION* **:—O enlightened persons ! use that speech**

properly, which pervades the three regions—earth, firmanent and sky, which has seven (i.e. five Prānas, mind and intellect) as its upholders, which is manifested by the Prānas and which is to be used at every dealing or at battles.

PURPORT :—If men know the proper use of speech, what is it that they cannot develop ?

NOTES & REMARKS :—(सप्तधातुः) सप्त प्राणदयो धारका यस्याः सा। (डु) धाञ्-धारणपोषणयोः (जुहो.) अत्र धारणार्थः ।=Which has seven i. e. five Prānas, mind and intellect as upholders. (वाजेवाजे) व्यवहारे व्यवहारे सङ्ग्रामे सङ्ग्रामे वा। (वाजे) वज-गतौ (भ्वा.) गतेर्गमन प्राप्त्यार्थमादाय-व्यवहारे इति व्याख्यामत्र गमनं प्राप्तिश्चभवतः। वाज इति बलनाम (NG 2, 9) अत्र बल साध्य सङ्ग्रामार्थे प्रयुक्तः ।=At every dealing or at every battle.

How is she (Sarasvati)—is further told :

प्र या म॑हि॒म्ना म॒हिना॑सु॒ चेकि॑ते द्यु॒म्नेभि॑र॒न्या अ॒पसा॑म॒पस्त॑मा।
रथ॑इव बृह॒ती वि॒भ्वने॑ कृ॒तोप॒स्तुत्या॑ चिकि॒तुषा॒ सर॑स्वती॥ १३॥

13. *TRANSLATION* :—O men ! the cultured speech endowed with knowledge is marked out by majesty among the mighty one, most active among the doers of acts, (urging them to do good deeds) great like the charming sky, admired by the enlightered, praise for pervasiveness, made by the lord of the world, by illumining glories enlightens different utterances in different beings. You should know the real nature and power of this speech and use only truthful words.

PURPORT :—O men ! you should know well that this speech when cultivated accomplished with good knowledge, good education, association with goodmen, truthfulness and practice of Yoga *etc. becomes vast, effective and very powerful.*

NOTES & REMARKS :—(द्युम्नेभिः) प्रकाशमैर्यशोभिः। द्युम्नं द्योततेर्यशोवा अन्नंवेति (NKT 5, 1, 5) ।=Enlightning glories. (अपसाम्) कर्मकर्तॄणाम्। अप इति कर्मनाम (NG 2, 1) ।=Of the doers of acts. (चिकितुषा) विज्ञापयित्र्या। कित-ज्ञाने (काशकृत्स्नधातुपाठे 2, 74) ।=Enlightener.

How is she (Sarasvati)—is further told :

सरस्वत्यभि नो नेषि वस्यो माप स्फरीः पयसा मा न आ धक् ।
जुषस्व नः सख्या वेश्या च मा त्वत्क्षेत्राण्यरणानि गन्म ॥ १४ ॥

14. *TRANSLATION :*—O highly learned lady ! you are worthy of honour, as you lead us to the acquisition of good wealth. Never keep us devoid of well-trained or cultured speech. Do not burn us by keeping us deprived of milk and invigorating juice. Always serve us lovingly with friendship that makes us fit to sit or enter everywhere comfortably. May we never have uncharming or unclean dwelling places.

PURPORT :—O men ! highly learned ladies keep us away from all grief and misery and serve us with friendship and gladden us with speeches endowed with knowledge and good education, preserve us everywhere and develop us (make us grow) and do not lead us to misery by speaking truth.

NOTES & REMARKS :—(वस्य:) अतिशयेन वसीय: ।=Much wealth. (स्फरी:) अवृद्ध मा कुर्याः । स्फर-प्रस्फुरणे स्फारी वृद्धिरिति सायणाचार्योऽपिस्वभाष्ये । =Do not make us un-advanced, do not allow us to decay. (अरणानि) अरमणीयानि । रणाय-रमणीयायेति (NKT 4, 1, 8) । =Not charming, unclean, ugly, indecent.

Sūktam—62

Seer or Rishi of the Sūktam—Bharadvàaj. Devata—Ashvinau. Chhandas—Pankti and Trishtup of various kinds. Svaras.—Panchma and Dhaivata.

How are electricity and firmament—*is* told :

स्तुषे नरा दिवो अस्य प्रसन्ताश्विना हुवे जरमाणो अर्कैः ।
या सद्य उस्रा व्युषि ज्मो अन्तान्युयूषतः पर्युरू वरांसि ॥१॥

1. *TRANSLATION*:—O men ! as I praising with hymns admire pervasive electricity and firmament on the occasion of burning,

which have many rays and are distributors and leading divide quickly the things which are near the light and earth and the sky and good objects. You should also praise and utilise them well.

PURPORT :—O men ! all should know the properties of the firmament and electricity, which support all and which are within all things, of these two-electricity divides or analyses and firmament is the basis.

NOTES & REMARKS :—(प्रसन्ता) विभाजकौ । प्र+षण-संभक्तौ (भ्वा.) । =Divides. (अश्विना) व्याप्नशीले द्यावान्तीक्षे । अशूङ-व्याप्तौ यदश्नुवाते सर्वम् । =Pervading electricity and firmament. (ज्म:) पृथिव्या: । ज्म इति पृथिवी-नाम (NG 1, 1) । =Earth. (युयूषत:) संविभाजयत: । यु-मिश्रणे अमिश्रणे च (अदा.) अत्र अमिश्रणार्थं । =Divides or seperates. (वरति) उत्तमानि वस्तूनि । = Good objects.

———

How are they (Ashvinau)—is told :

ता य॒ज्ञमा शुचि॑भिश्चक्रमा॒णा रथ॑स्य भा॒नुं रु॑रुचू रजो॑भिः ।
पु॒रू व॒रांस्यमि॑ता मिमा॑ना॒पो धन्वा॒न्यति॑ याथो॒ अज्रा॑न् ॥२॥

2. *TRANSLATION ;*—O teachers and preachers ! you get (for proper use) the air and electricity, which by their pure attributes are moving all united dealings from all sides, which are illuminers of the illuminator of the charming world (the sun) making many good and unlimited things from the atoms go to the waters which are in the firmament and to other objects.

PURPORT :—O men ! if you know thoroughly the nature of the air and electricity, you can enjoy boundless delight.

NOTES & REMARKS ;—(यज्ञम्) सर्वं सङ्गतं व्यवहारम् । यज-देव पूजा संङ्गति-करणदानेषु (भ्वा.) अत्र सङ्गतिकरणार्थः । =All united dealings. (धन्वानि) अन्तरिक्षस्थानि । धन्व इति अन्तरिक्षनाम (NG 1, 3) धन्वान्तरिक्षं धन्वन्त्यास्मादाप: (NKT 5, 1, 5) । =Waters that are in the firmament. (रजोभि:) परमाणुभिर्लोकैर्वा सह । =From atoms or worlds. (अज्रान्) प्रक्षिप्तान् । अज-

गतिक्षेपणयोः (भ्वा.) ।=Object that have been thrown. By taking the first meaning of the verb गति it may also mean moving objects.

How are they—(air and electricity)—is told :

ता ह त्यद्वर्तिर्यदरध्रमुग्रेत्था धियं ऊहथुः शश्वदश्वैः ।
मनोजवेभिरिषिरैः शयध्यै परि व्यथिर्दाशुषो मर्त्यस्य ॥३॥

3. *TRANSLATION* :—O enlightened persons ! you should know thoroughly and apply properly these air and electricity which are full of splendour and which by their great and rapid attribute of that are like the mind, carry forward the path, incomplete dealing and intellect and actions of a liberal donor, constantly and which when not known or used properly, cause trouble in sleeping.

PURPORT :—*O men ! you will become prosperous, only when you know the attributes of the air and electricity thoroughly.*

NOTES & REMARKS :—(अश्वैः) महद्भिर्वेगादिगुणैः । अश्व इति महन्नाम (NG 3, 3) ।=With the great attributes like speed etc. (इषिरैः) प्राप्तैः । इष-गतौ (दिवा.) ।=Obtained. (अरध्रम्) असमृद्ध व्यवहारम् । रध-हिंसा-संराध्योः (दिवा.) अत्र संराध्यर्थः ।=Incomplete dealing.

How are they (air and electricity)—is further told :

ता नव्यसो जरमाणस्य मन्मोप भूषतो युयुजानसप्ती ।
शुभं पृक्षमिषमूर्जं वहन्ता होता यक्षत्प्रत्नो अध्रुग्युवाना ॥४॥

4. *TRANSLATION* :—O men ! you should also apply these air and electricity, which are endowed with speed and attraction, are unifiers and adorn the scientific knowledge of the new admirer, and which conveying water, food desire and strength, an old or experienced accepter of good things who does not hate any one, unites for various purposes.

PURPORT :—O men ! accomplish various desired purposes by the proper knowledge and use of these air and electricity—which are the subjects of science, rapid going like the horses and conveyors of many good things.

NOTES & REMARKS :—(युयुजानसप्ती) युयुजानौसप्ती वेगाकर्षणौ ययोस्तौ । युजिर-योगे । षप-समवाये । सप्ति: इत्यश्वनाम (NG 1, 14) अत्र वेगाकर्षण रूपावश्वौ गृह्यते ।=Which are endowed with rapidity and attraction. (भुवम्) उदकम् । भुवमित्युदकनाम (NG 1,12) ।=Water. (पृक्षम्) अन्नम् । पृक्ष: इत्यन्ननाम (NG 2, 7) ।= Food.

How are air and electricity— is further told :

ता वुल्गू दुस्रा पुंरुशाकंतमा प्रत्ना नव्यंसा वचुसा विवासे ।
या शंसंते स्तुवते शंभंविष्ठा बभूवतुंर्गृणते चित्ररांती ॥५॥

5. *TRANSLATION* :—O men ! as I serve from all sides or properly utilise the air and electricity which are very good destroyers of suffering, endowed with wonderful vigour, ancient, but in effect quite new and worthy of description, givers of wonderful things, for a preacher of truth, an admirer of sciences and praised by all, and are bestowers of much happiness, so you should also do.

PURPORT :—O men ! you should know well the air and electricity which are eternal in their causal form but new in effects, very powerful and endowed with speed and other attributes.

NOTES & REMARKS :—(वल्गू) अत्युत्तमौ । वल्गु-वलेर्गुक् च (उणादिकोषे 1, 19) वल-प्राणने (भ्वा.) वलते प्राणयतीति वल्गु नपुंसके वल्गु शोभनम् । =Very good. (पुरुशाकतमा) अतिशयेन बहुशक्तिमन्तौ । शक्लृ शक्तौ (स्वा.) =Very powerful. (दस्रा) दुःखोपक्षयितारौ । दसु-उपक्षये (दिवा.) ।= Destroyers of miseries.

What is accomplished by them — is told :

ता भुज्युं विभिरद्भ्यः संमुद्रात्तुग्रस्य सूनुमूहथू रजोभिः ।
अरेणुभिर्योजनेभिर्भुजन्ता पतत्रिभिरर्णसो निरुपस्थात् ॥६॥

6. *TRANSLATION* :—O highly learned persons ! you should know well these air and electricity—which carry the son of a mighty person like birds from the water, from the ocean or firmament near the water by the long paths of many miles which lead to prosperity (through business), which are free from sands and on which men walk with safety, and nourishing all enjoy happiness.

PURPORT :—O men ! applying electricity and air properly, which take aircrafts very swiftly like the vehicles in the firmament—like birds, enjoy desired delight.

NOTES & REMARKS :—(भुज्युम्) भोक्तुं योग्यमानन्दम् । भुज-पालनाभ्यवहारयोः । (रुधा.) अत्र पालनार्थः । =Enjoyable bliss or delight. (तुग्रस्य) बलिष्ठस्य । तुज-हिंसाबलादान निकेतनेषु (चुरा.) अत्र बलार्थकः । =Of a very mighty person. (रजोभिः) ऐश्वर्यप्रदैर्मार्गैः (रजः) रञ्ज-रागे (भ्वा.) रागोत्पादकमैश्वर्यं यस्मात् मार्गो वा यत्र गृहीत । =By the path, that lead to prosperity.

What more is accomplished by them—is told :

वि जयुषा रथ्या यातमद्रिं श्रुतं हवं वृषणा वध्रिमत्याः ।
दशस्यन्ता शयवे पिप्यथुर्गामिति च्यवाना सुमतिं भुरण्यू ॥७॥

7. *TRANSLATION* :—O teachers and preachers ! the Ashvin, who are on earth, that is developing in every way, victorious, causer of rain, good for various charming vehicles, givers of strength, go to the cloud, going to the good intellect, sustainers or upholders, for sleeping well (at proper time) use good words, listen to their words throwing light on their real nature.

PURPORT :—Know the nature of the (air and electricity) which are instrumental in the movement of the aircrafts, causing victory in battles, giver of good intellect and strength, causing rain, of sleep,

awakening and speech and knowing it well, use them for the accomplishment of various purposes.

NOTES & REMARKS :—(अद्रिम्) मेघम् । अद्रिरिति मेघनाम (NG 1, 10) ।=Cloud. (वध्रिमत्याः) बहवो वध्रयो बर्धनानि विद्यन्ते यस्यां तस्या भूमेरन्तरिक्षस्य वा ।=Earth or firmament in which there is much growth or development. (च्यवाना) सद्यो गन्तारौ । (च्यवाना) च्युङ्-गतौ (भ्वा.) । Going rapidly. (वशस्यन्ता) वलयन्तौ । वशि-भासार्थः (चु.) अत्र वलप्रकाशनम् ।=Givers of strength. (भूरण्यू) पोषयितारौ धारकौ वा । भूरण—पालनपोषणयोः (कण्ड्वा.) Sustainer or upholder.

What should men uphold or meditate upon—is told :

यद्रोदसी प्रदिवो अस्ति भूमा हेळो देवानामुत मर्त्यत्रा ।
तदादित्या वसवो रुद्रियासो रक्षोयुजे तपुरघं दधात ॥८॥

8. *TRANSLATION* :—O *Vasus, Rudras* and *Adityas* ! scholars of the third, second and first class, the insult of the supreme light belonging to the enlightened men and of ordinary persons which is pervading the heaven and earth, as *Vasus*—the earth and other ten Prānas and souls, and parts of the Time uphold; in the same manner, for the destruction of the supporters of the wicked; keep up suffering and sin.

PURPORT :—*O men ! meditate upon God, who is everywhere, upholder and controller of all, enjoy happiness and he who does not do so, punish him severely.*

NOTES & REMARKS :—(हेळः) अनादरः । हेडृ-अनादरे (भ्वा.) ।=Insult. (रुद्रियासः) प्राणा जीवाश्च । कतमे रुद्रा इति । दशेमे पुरुषे प्राणा आत्मैकादश ते यदा अस्मात् मर्त्यशरीर उत्क्रामन्त्यथ रोदयन्ति तद् यद् रोदयन्ति तस्माद् रुद्रा इति (जैमिनीयोप ब्राह्मणे 2, 27) ।=Ten Prānas and soul.

What should an enlightened man do—is told :

य ईं राजानावृतुथा विदधद्रजसो मित्रो वरुणश्चिकेतत् ।
गम्भीराय रक्षसे हेतिमस्य द्रोघाय चिद्वचस आनवाय ॥९॥

9. *TRANSLATION* :—O highly learned persons ! you should encourage that man, who being friend of all and a good man endowed with peace and other virtues, who praises an original and serious utterance and throws thunderbolt like weapon on a wicked person for his malice and serious unrighteous conduct and ordains for the welfare of the world and for proper law and order the President of the Council of Ministers and Commander-in-Chief of the army, who are like resplendent sun and moon and who knows all this well.

PURPORT :—*As the sun and moon divide seasons, dispel darkness and gladden the world, in the same manner, the enlightened persons disseminate knowledge and good virtues in the world, distinguish truth from falsehood and dispel the darkess of ignorance.*

NOTES & REMARKS :—(राजानौ) प्रकाशमानौ सूर्य्यचन्द्रमसाविव सभासेनेशौ । =The President of the Council of Ministers and the Commander-in-Chief of the army, who are like resplendent sun and moon. (हेतिम्) वज्रम् । हेतिरिति वज्रनाम (NG 2, 20) ।=Thunderbolt or destructive weapon.

What should the president of the council of ministers and the Commander-in-Chief of the army do for the benefit of the world—is told :

अन्तरैश्चक्रैस्तनयाय वर्तिर्द्युमता यातं नृवता रथेन ।
सनुत्येन त्यजसा मर्त्यस्य वनुष्यतामपि शीर्षा ववृक्तम् ॥१०॥

10. *TRANSLATION* :—Those President of the Council of ministers and the Commander-in-Chief of the army, who are like the resplendent sun and moon, who come with the shining and charming vehicle like the aircraft in which many men can sit and which is to be impelled by the personal pilots, well constucteo path and by giving up all laziness or comforts, for the recreation or convenience

of the children of men come with the plane equiped with various machines and cut off the heads of the angry foes, who obstruct the progress of the State.

PURPORT :—If the President of the Council of Ministers and Chief Commander of the army, make arrangements for the observance of Brahmacharya (abstinence) and good education of all children of men, then all being highly learned can accomplish many good deed and can keep away or overcome wicked enemies.

NOTES & REMARKS :—(सनुत्येन) सप्रेरणीयेन । सम्+णुद-प्रेरणे (तुदा.) । =To be impelled. (वनुष्यताम्) क्रुध्यतां बाधमानानां वा । वनुष्यतीति क्रुध्यतिकर्मा (NG 2, 12) ।=Angry or obstructive.

TRANSLATOR'S NOTES :—वनु-हिंसायाम् (भ्वा) So besides angry and obstructive it means—to resort to violence or kill. Such violent wicked enemies may be beheaded if they do not mend their manners.

What should they do again – is further told :

आ परमाभिरुत मध्यमाभिर्नियुद्भिर्यातमवमाभिर्वाक् ।
दृळहस्यं चिद् गोमंतो वि व्रजस्य दुरों वर्तं गृणते चित्रराती ॥११॥

11. *TRANSLATION* :— O President of the Council of ministers and Commander-in-Chief of the army, whose gifts are wonderful, come here with the movements of the wind lowest, midmost or the highest. Opeu the doors of even the firm cloud which has inside many rays or which feeds through rain many cattle for the admirer of good virtues.

PURPORT :— O Officers of the State and the subjects ! as all globes come and go with the movements of the wind and as the artists and artisans go above the clouds with aircrafts, so you also do.

NOTES & REMARKS :—(गोमतः) बहव्यो गावः किरणा वा विद्यन्ते यस्मिस्तस्य। गाव इति रश्मिनाम (NG 1, 5) । =Of the cloud which has many rays inside. (व्रजस्य) मेघस्य । व्रज इति मेघनाम (NG 1, 10) ।=Of the cloud.

Sūktām—63

Seer or Rishi of the Suktam-Bharadvaaja, Devata-Ashvinau. Chhandas-Brihati, Pankti and Trishtup of various kinds. Svaras-Panchama and Dhaivata.

What do the President of the Council of Ministers and the Commander-in-Chief of the army achieve-is told :

क्वंत्या वल्गू पुंरुहूताद्य दूतो न स्तोमोऽविदुन्नमंस्वान् ।
आ यो अर्वाङ् नासंत्या वुवर्त प्रेष्ठा ह्यसंथो अस्य मन्मन् ॥१॥

1. *TRANSLATION* :— O President of the Council of Ministers and Commander-in-Chief of the army, you who are endowed with noble speech, admired by many, very dear and of absolutely truthful disposition, the admirable man possessing much food or honoured by others, who comes hithter like a good messenger, who acts according to his knowledge, you are among them.

PURPORT :—Those who try to acquire the true knowledge of this world do not suffer any where.

NOTES & REMARKS :—(वल्गू) शोभनवाचौ। वल्गु इति वाङ्नाम (NG 1;11) =Endowed with good speech. (नमस्वान्) बह्वन्नयुक्तः सत्कृतो वा । नम इत्यन्ननाम (NG 2,7) णम—प्रह्वत्वे शब्दे च (भ्वा०) प्रह्वत्वम-नम्रत्वम् अतएव जनैः न स्मेन प्रशंसितस्वर्यः:=Possessor of abundant food materials or honoured by all. (मन्मन्) मन्मनि विज्ञाने)=In the knowledge.

What should they do —is further told :

अरं मे गन्तुं हवंनायास्मै गृंणाना यथा पिबंथो अन्धः ।
परिं ह त्यद्वुर्तिर्यथो रिषो न यत्परो नान्तंरस्तुतुर्यात् ॥२॥

2. *TRANSLATION* :—O President of the Council of Ministers

and Commander-in-Chief of the army ! you tread upon that path where neither a violent enemy nor any one else can cause trouble (to travellers). As you come here accepting my invitation, so glorifying God, drink the juice of invigorating plants and herbs etc.

PURPORT :—The officers of the State should make such arrangements that no thief or enemy may cause trouble to any one on th eway to their destination.

NOTES & REMARKS :—(अन्धः) रसम् । अन्धः इत्यन्ननाम (NG 2, 7) अत्रान्नसम्बन्धेन रसस्य ग्रहणम् अद्यंत इत्यन्नम् । अन्धसस्पत इति सोमस्य पत इत्येतत् (रसः सोमः S. Br. 7, 3, 1, 3; S. Br. 9, 1, 1, 24) Juice. (रिषः) हिंसका । रिष-हिंसायाम् ।=Violent person. (धुर्वति) हिंस्यात् । धुर्वी-गतिरथ हिंसनयोः (दिवा:) अत्र हिंसन्तर्थः=May cause trouble, may slay.

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What should they do—is told :

अकारि वामन्धसो वरीमन्नस्तारि बर्हिः सुप्रायणतमम् ।
उत्तानहस्तो युवयुर्ववन्दा वां नक्षन्तो अद्रय आञ्जन् ॥३॥

3. *TRANSLATION :*—O President of the Council of Ministers and Commander of the army ! you should desire that man, who longing for you, salutes you with hands up, knowing that you take him away from misery and make the firmament in the best dealing cause of producing food grains etc. (through raining down water) and those who attaining knowledge and other good virtues desire you like clouds.

PURPORT :—Those persons enjoy good happiness, who purify the sky with Homa (daily Yajna) *and go to the firmament by aeroplanes, pervade in good delight and virtues, desire the advancement of happiness of all-like the clouds.*

NOTES & REMARKS :—(युवयुः) युवां कामयमानः । अध्वर्यः—अध्वर कामयत् इति निरुक्ते तथैव युवांकामयते इति युवयुः ।—Longing for you. (बर्हिः) अन्तरिक्षम् बर्हिःइत्यन्तरिक्षनाम (NG 1, 3)=Firmament. (आञ्जन्) कामयन्ते । अञ्जू-व्यक्ति

अक्षणकान्तिगतिषु (स्वा.) अत्र कान्त्यर्थः कान्तिः कामना ।=Desire. (नक्षन्त:) प्राप्नुवन्तः । नक्षति व्याप्ति कर्मा (NG 2, 18)=Pervading.

ऊर्ध्वो वामग्निरध्वरेष्वस्थात्प्र रातिरेति जूर्णिनी घृताची ।
प्र होता गूर्तमना उराणोऽयुक्त यो नासत्या हवीमन् ॥४॥

4. *TRANSLATION* :—O absolutely truthful President of the Council of Ministers and Commander in the army! if the man whose mind is engaged in doing some good work, doing much, a liberal donor, stands up like the fire in the righteousn on-violent dealings, to whom the impeteus for donation comes like the might and, who performs *havan* (non-violent daily *Yajna*) engaged in doing good work. Always honour such a person.

PURPORT—O President of the Council of State or Commander-in-Chief of the army! you should honour those men, who engage themselves in the political dealing or the administration of the State with truth and zeal.

NOTES & REMARKS :—(घृताची) रात्रिः । घृताचीति रात्रिनाम=(NG 1, 7) Like night. (उराणः) बहु कुर्वाणः । उरू इति बहुनाम (NG 3, 1)=Doing much. (गूर्तमनाः) गूर्तमुद्युक्तं मनो यस्य सः । गुरी-उद्यमने (तुदा.)=Whose mind is active.

How should they be and like whom—is told :

अधि श्रिये दुहिता सूर्यस्य रथं तस्थौ पुरुभुजा शतोतिम् ।
प्र मायाभिर्मायिना भूतमत्र नरा नृतू जनिमन्यज्ञियानाम् ॥५॥

5. *TRANSLATION* :— O President of the Council of Ministers and the Commander-in-Chief of the army! you who are wise, nourishers of many and great leaders, as *Usha* (Dawn) the daughter of the sun mounts on the charming ray of the sun in the same manner, which has hundreds of protecting powers in the birth (in knowledge)

of the persons, who are worthy of association be helpers by your wise acts for the beauty or wealth.

PURPORT :— Those, who, like the dawn, help in the manifestation of the scholars in the divine birth in wisdom, for the attainment of the regal wealth and beauty by various useful vehicles, become masters in the world having obtained unlimited protection.

NOTES & REMARKS :—(पुरुभुजा) बहूनां पालकौ । भुज-पालनाभ्यवहारयोः (रु.) अत्र पालनार्थः = Nourishers of many. (मायिना) प्राज्ञौ । मायेति प्रज्ञानाम (NG 3, 9) = Wise. (रश्मम्) रमणीय किरणम् । रश्मे रंहतेर्गति कर्मणः रममाणो ऽस्मिं स्तिष्ठतीति वा (NICT 9, 2, 11) = Charming ray. (दुहिता) दुहिते योषा । = Dawn like the daughter of the sun.

TRANSLATOR'S NOTES :—It is very wrong and even mischievous on the part of Griffith to translate मायिनोभिः as magicians and मायाभिः as magic arts. Prof Wilson's translation 'as leaders and guides' is better. माया does not mean magic arts but wisdom as the Vedic lexicon Nighantu expressly states मायेति प्रज्ञानाम (NG 3, 9) । Rishi Dayananda Saraswati's interpretation of मायिना as प्राज्ञौ (wise) and मायाभिः as प्रज्ञाभिः or actions of wisdom is quite appropriate and in accordance with the Vedic lexicon. It is regrettable that some of the western scholars have been obsessed with the idea of finding polytheism and magic in the Vedas.

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How should the king and others be, having attained what and for what purposes—is told :

युवं श्रीभिर्दर्शताभिराभिः शुभे पुष्टिमूहथुः सूर्यायाः ।
प्र वां वयो वपुषेऽनु पप्तन्नक्षद्वाणी सुष्टुता धिष्ण्या वाम् ॥६॥

6. *TRANSLATION* :— O firm and clever President of the Council of Minister and Commander-in-Chief of the army ! you who are very dextrous or clever, if noble speech admired much follows you like the flying birds, for welfare and good form and if you develop the wonderful power of this Vedic speech like the dawn, by

these worth seeing beauties of the politics, then the noble speech and the subjects may support you well.

PURPORT :—O men If you desire to administer a state well and to attain royal grace, beauty, then try by all means to attain speech endowed with wisdom and knowledge. As the birds go to their nests, so having adopted the righteous policy, illuminate your glory or good reputation as the dawn illuminates the day.

NOTES & REMARKS :—(सुम्यपि:) उषस इव सम्बन्धिन्याः प्रजायाः । सूर्या इति वाङ्नाम (NG 1, 11) । सुर्या इति पदनाम (NG 5, 6) = Of the concerned subjects like the dawn. (विष्णया) दृढौ प्रगल्भौ । (वि) घृषा-प्रागल्भ्ये (स्वा.) = Firm and clever.

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What should men do and with what—is told :

आ वां वयोऽश्वासो वहिष्ठा अभि प्रयो नासत्या वहन्तु ।
प्र वां रथो मनोजवा असर्जीषः पृक्ष इषिधो अनु पूर्वीः ॥७॥

7. *TRANSLATION* :—O absolutely truthful President of the Council of Ministers and Commander-in-Chief of the army! may the fire and other horse like rapid going elements like birds, carry you towards the place of food, for which you have been invited. May your chariot, which is swift as wind, take you to the worth attaining and desired food and other things.

PURPORT :—O men! If you know the proper application of the Agni *(fire and electricity), then with the aircraft and other vehicles, you can go to the firmament like birds and enjoy happiness and bliss, by getting the desirable things.*

NOTES & REMARKS :—(प्रय:) अन्नादिकम् । प्रय: इत्यन्ननाम (NG 2, 7) = Food and other things. (अश्वास:) आशुगामिनोऽग्न्यादय: = Rapid going Agni (fire, electricity etc) (पृक्ष:) सम्प्राप्तव्या: । पृची-सम्पर्के । सम्पर्क:-सम्प्राप्तं-व्यस्तुना एव सद्भवति । = Availabie.

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How should the rulers and their subjects behave and what should they gain—is told :

पुरु हि वां पुरुभुजा देष्णं धेनुं न इषं पिन्वतमसक्राम् ।
स्तुतश्च वां माध्वी सुष्टुतिश्च रसाश्च ये वामनु रातिमग्मन् ॥८॥

8. *TRANSLATION :*— O nourishers of many ! your gifts to us are many. You gladden us by giving sweet speech and knowledge or food which is resistless or un-paralleled. May, he, who is admired by others make you happy. What sweet and good praise you possess along with sweet and other juices, you give them away to others. Make us also share them.

PURPORT : –If the rulers and their subjects try to do good to one another, they may achieve all praise and all prosperity.

NOTES & REMARKS :—(धेनुम्) वाचम् । धेनुरिति । वाङ्नाम (NG 1, 11) =Speech. (इषम्) अन्नं विज्ञानं वा । इषमिति अन्ननाम् (NG 2, 7) इष-गतौ (दिवा.) गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थं ग्रहणम् । =Food or knowledge, (असक्राम्) या सहनं क्रामति ताम् । =Unparalleled or resistless.

What should men do—is further told :

उत म ऋज्रे पुरयस्य रघ्वी सुमीळ्हे शतं पेरुके च पक्वा ।
शाण्डो दाद्धिरणिनः स्मद्दिष्टीन् दश वशासो अभिषाच ऋष्वान् ॥९॥

9. *TRANSLATION* :—To those, who come in direct contact with me, who are under my control, who comes first in my dealing, that is dear to the upright person, which is to be well-sprinkled (developed), which is nourisher or protector, something small or mature or big or subtle, let me also be able to do such that they have beautiful appearance and possess, ten or even hundred beautiful horses or chariots.

PURPORT :—O men ! those who are under my control, but who love me and are my great helpers, let me also be under their obligation. In this way, when there is mutual love, we may be able to do innumerable good acts.

NOTES & REMARKS :—(स्मद्दिष्टीन्) प्रशंसित दर्शनान् ।=whose sight is admired or is pleasing. (शाणङ:) यःश्यति तनूकरोति तथाऽयम । मव सो तनूकरण इत्यस्यादौणादिडऽकोच् प्रत्यय:=To be sprinkled.

What should the king and Commander-in-Chief of the army do —is further told :

सं वाँ शता नासत्या सहस्राश्वानां पुरुपन्था गिरे दात् ।
भरद्वाजाय वीर नू गिरे दाद्धता रक्षांसि पुरुदंससा स्युः ॥१०॥

10. *TRANSLATION* :—O king and Commander-in-Chief of the army ! you who are doers of many good deeds and who are free from all false or unrighteous conduct, your manifold path which gives hundred, or even thousands for the horses and for true speech or the upholder of true knowledge and by which wicked persons are killed. O hero ! slay the wicked persons by that noble advice tendered by your well-wishers.

PURPORT :—*O king and Commander-in-Chief of the army ! the righteous person, who endeavour for the protection and advancement of the State and protects his army from the attack of the foes, give him boundless wealth and honour.*

NOTES & REMARKS :—(पुरुदंससा) पुरुणि दंसास्युत्तमानि कर्माणि ययोस्तौ । पुरु इति बहुनाम (NG 7, 8) दंस इति कर्मनाम (NG 2, 1)=Who are doers of many good deeds. (नू) सद्य: । नु इति क्षिप्रनाम (NG 2, 7)=Quickiy.

The same subject is continued :

आ वाँ सुम्ने वरिमन्त्सूरिभिः ष्याम् ॥११॥

11. *TRANSLATION* :—O King and Commander-in-Chief of the army ! may I along with other scholars and devotees of God, be a sharer in your very good happiness.

PURPORT :— *The king and the Commander-in-Chief of the*

army should always honour the scholers so that all may enjoy happiness.

NOTES & REMARKS :—(सुम्ने) सुखे । सुम्नमिति सुखनाम (NG 3, 6) । =In happiness. (सुरिभिः) विद्वद्भिः सह । सूरिरिति स्तोतृनाम (NG 3, 16) =Alongwith the enlightened men (who are true devotees of God.)

TRANSLATOR'S NOTES :—So the word सूरिः denotes not only great learning, but also devotion towards God.

Sūktam—64

Seer or Rishi of the Sūktam—Bharadvāaja. Devāta—Usha. Chhandas—Trishtup and Pankti of various kinds. Svaras-Dhaivata and Panchama.

What kinds of women are good– is told :

उद्दु श्रिय उषसो रोचमाना अस्थुरपां नोर्मयो रुशन्तः ।
कृणोति विश्वा सुपथा सुगान्यभूदु वस्वी दक्षिणा मघोनी ॥१॥

1. *TRANSLATION* :– O men ! those women, who stand up for glory like the resplendent *Usha* (dawn) and who are in their white splendour like the waves of water ; cutting off the banks are bestowers of happiness. She who being endowed with wealth is like the *Dakshina* or guerdon. She makes all paths easy.

PURPORT :– *Those women are like the resplendent dawn. As the waves of water cut through banks of water, in the sameway women are good who mitigate the sufferings of others and who illuminate all household duties as the day illumines the dawn. They are always auspicious.*

(*NOTES & REMARKS* :— (रुशन्तः) हिंसन्तः । रुश-हिंसायाम् = Cutting. (ऊर्मयः) तरङ्गाः । ऊर्मिः) अर्तेरूच्च (उणा 4.44) नियो मिः (Unk; 4.43) इति सूत्रान्मि प्रत्ययस्यानुवृत्तिः । ऋ-गतिप्रापणयो ऋच्छति गच्छति इति ऊर्मिः जलतरङ्ग ।= Waves.

Of what kind should a woman be—is told :

भद्रा ददृक्ष उर्विया वि भास्युत्ते शोचिर्भानवो द्यामपप्तन् ।
आविर्वक्षः कृणुषे शुम्भमानोषो देवि रोचमाना महोभिः ॥२॥

2. *TRANSLATION* :—O highly learned lady! you who are like the dawn, you are worthy of veneration as you are auspicious and very good. You illumine all domestic duties, being of various forms. Far shines your lustre. Like the rays of the sun going to the heaven, your lustre goes up. You manifest your bosom, shining in majesty with knowledge and humility. You bestow happiness upon us shining by your great and noble virtues, actions and temperament.

PURPORT :—O women ! you should keep your husbands and others satisfied with cleverness, discharging your domestic duties properly, giving up attachment to passions, being graceful illuminate like the sun the duties regarding your homes with diligence.

NOTES & REMARKS :—(रोचमाना) विद्याविनयाभ्यां प्रकाशमाना ।= Shining with knowledge and humility (महोभिः) महद्भिः शुभैर्गुणकर्मस्वभावैः ।=with great and good virtues, actions, and temperament.

How should women be—is further told :

वहन्ति सीमरुणासो रुशन्तो गावः सुभगामुर्विया प्रथानाम् ।
अपेजते शूरो अस्तेव शत्रून्बाधते तमो अजिरो न वोळ्हा ॥३॥

3. *TRANSLATION* :—O lady ! like an active man, who goes fast, being married, be industrious like a fearless brave person, of arms and missiles over his enemies and conquering them, or like the dawn that dispels darkness of the night. As the reddish rays of the sun driving away darkness, enable men to attain or see all articles, so you be illumined. O husband ! as the sun illuminates the dawn, so make your wife, who is famous on account of her beauty, knowledge etc. auspicious or blessed.

PURPORT :—O men ! you should constantly honour and make

auspicious those women, who are endowed with good light (of knowledge) like the dawn, who are beautiful, who manage their homes properly, discharging their domestic duties well-like the rays of the sun and who are free from fear and fatigue like the heroes.

NOTES & REMARKS:—(उर्विया) बहुपुरुषार्थयुक्ता । उरु इति बहुनाम (NG 3, 1) = very industrious, doing many good deeds. (अस्तेव) शस्त्राऽस्त्राणां प्रक्षेप्तेव । असु-क्षेपणे (दिवा.) = Like a thrower of the arms and missiles. (वोळ्हा) विवाहिता । वह-प्रापणे (भ्वा.) अत्र सुखप्रापणम् । = married.

TRANSLATOR'S NOTES :—The meaning of अजिरः as pointed out in the edition of Rishi Dayananda Saraswati's commentary published by the Parapokarni Sabha Ajmer is य शीघ्रं न गच्छति सः a man who does not go fast. But this seems to be a printing mistake as it is derived from अज-गति क्षेपणयोः and Rishi Dayananda Saraswati has interpreted अजिरः in Rig. 5.47.2 as वेगवन्त Speedy. अजिरम् इति क्षिप्रनाम (NG 2,15) ।

How should a woman be—is further told :

सुगोत ते सुपथा पर्वतेष्ववाते अपस्तरसि स्वभानो ।
सा न आ वह पृथुयामन्नृष्वे रयिं दिवो दुहितरिषयध्यै ॥४॥

4. *TRANSLATION* :—O husband! shining by your splendour, conveyor of many good things and endowed with great virtues, with this your wife, bring wealth. Like the water's, you swim across all miseries. You go comfortably in places, where the wind is not blowing, and in hills by good paths along with your wife, who can walk well. O woman ! you who are like the daughter of light, may your husband be dear and lovely to you, so that you go to him with pleasure. Lead us to happiness by good path of *Dharma* or righteousness.

PURPORT :—*As kings of good policies make all travellers happy by constructing good roads even on hills and as the dawn illuminates all paths, so good husbands and wives pleased with one*

another reforming the path of Dharma (righteousness), illuminate benevoloence.

NOTES & REMARKS :—(ऋष्वे) महागुणयुक्त । ऋष्वः इति महन्नाम (NG 3, 3)=Endowed with great virtues. (इषयध्यै) गन्तुम् । इष-गतौ (दिवा.) । =For going.

How should husbands and wives deal with one another—is told :

सा वंह योक्षभिरवातोषो वरं वहसि जोषमनु ।
त्वं दिवो दुहितर्या ह देवी पूर्वहूतौ मंहना दर्शता भूः ॥५॥

5\. *TRANSLATION* :—O woman ! you who are like the dawn—daughter of the sun, you being free from unsteadiness like the wind, marry a good husband who is full of virile virtues, so lovingly approach him and lead him to happiness. Be always his beloved, you who on the call of the elderly venerable persons are worthy of respect and worthseeing.

PURPORT :—As the dawn coming after night does discharge God--ordained duties, so a woman being-self controlled regular and puntual should discharge her domestic duties well. Morrying after the completion of Brahmacharya (abstinence). Let her please her husband constantly, being always cheerful, in the same monner, the husband should always please her, who is chaste and follows him in the performence of sacred duties.

NOTES & REMARKS :—(उक्षभिः) वीर्यसेचकैः । उक्ष-सेचने । (भ्वा.)=In virile virtues. (पूर्वहूतौ) पूर्वेषां सत्कर्त्तव्यानां वृद्धानामाह्वाने । ह्वेञ्-स्पर्धायां (भ्वा.) On the call of the elderly venerable persons.

TRANSLATOR'S NOTES :—अवाता has been interpreted in translation as वायुरहित as an epithet for a wife, which is not clear. In our opinion, it means free from the un-steadiness of the wind. It may also mean free from the diseases of the wind.

How should husbands and wives deal with one another – is told:

उ॒त्ते वयंश्चिद्व॒स॒तेरंपप्त॒न्नरंश्च॒ · ये पि॑तु॒भाजो॒ व्यु॑ष्टौ ।
अ॒मा स॒ते वंहसि॒ भूरिं वा॒ममु॑षो॑ देवि दा॒शुषे॒ मर्त्या॑य ॥६॥

6. *TRANSLATION* :—O lady ! you who are full of splendour and desirable like the dawn, you bestow upon your liberal and good husband at home very admirable happiness and good articles at the time of dawn when he utilises the time properly. Those, who partake of the good food prepared by you and other leading men admire you and even the birds of your home looking at your inner and outer beauty leap up with gladness. At the time of marriage, you choose a man, who likes you most and is most delighted to see you.

PURPORT :—There is a simile used in the mantra. Those bride-grooms and brides, who marry according to the Svayamvarvivah (selfselective) being pleased with one another, they always enjoy bliss illuminating the household life with noble conduct like the sun and the dawn.

NOTES & REMARKS : (पितुभाजः) उत्तमान्नसेविनः । पितुरिति अन्ननाम (NG 2, 7) = Partakers of good food. (व्युष्टौ) विविधगुणैः सेवमानायामुषसि । = At the time of dawn. (वामम्) प्रशस्तम् । वामः इति प्रशस्यनाम (NG 3, 8) = Admirable.

Suktam—65

Seer or Rishi of the Sūktam Bharadvāāja. Devata or subject-Usha. Chhandas-Pankti and Trishtup of various kinds. Svaras-Panchama and Dhaivata.

How should a good woman be—is told :—

ए॒षा स्या नो॑ दुहि॒ता दि॑वो॒जाः क्षि॒तीरु॒च्छन्ती॒ मानु॑षीरजीगः ।
या भा॒नुना॒ रुश॑ता रा॒म्यास्वज्ञा॑यि ति॒रस्तम॑सश्चिद॒क्तून् ॥१॥

1. *TRANSLATION* :—O acceptable person ! accept this our

daughter who with her beauty is known even at night, as if with the light of the sun, who ignores even darkness of the nights, who is like the dawn-the daughter of the sun, inhabiting or establishing the human beings in happiness and awakening them.

PURPORT :—That woman is good, who like the dawn or the lightning is well illumined and who by her knowledge, humility and proper gestures, gladdens her husdand, who dispels all darkness of ignorance from her home with her knowledge, as the sun dispels darkness of the night and illuminates all.

NOTES & REMARKS :—(राम्यासु) रात्रिषु । राम्येति रात्रिनाम (NG 1, 7) =Nights. (दिवोजाः) सूर्याज्जातेव । द्यौः—सूर्यः दिवुधातो द्युत्यर्थमादाय द्योतमानः As if born from the sun. (उच्छन्ती) विवासयन्ती । उछी-विवासे (भ्वा.) = Inhabiting or establishing in happiness.(रुशता) रूपेण । with form or beauty.

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How should women be—is further told :

वि तद्ययुररुणयुग्भिरश्वैश्चित्रं भान्त्युषसश्चन्द्ररथाः ।
अग्रं यज्ञस्य बृहतो नयन्तीर्वि ता बाधन्ते तम ऊर्म्यायाः ॥२॥

2. *TRANSLATION* :—O men ! get those brides as partner in life, who are like the dawns, with gold like beautiful, firm, going with great rays, yoking many other beams and shining in wonderous manners. As the dawns drive away the darkness of the night, so these good girls drive away all darkness of ignorance and shine, leading towards the summit of the *Yajna* in the form of the household dealing, to be united well.

PURPORT :—O men ! get those good natured Brahmacharinis (virgins), who match to your merits, actions and temperament, who are givers of joy like the dawns and endowed with knowledge and humility. After getting them as your wives, gladden them constantly and enjoy happiness.

NOTES & REMARKS :—(अश्वैः) महद्भिः किरणैः । =With great rays. (चन्द्ररथाः) चन्द्रं सुवर्णमिव रथो रमणीयंस्वरूपं यासां ताः ।=Whose

form is charming like the gold. (यजत्य) सङ्गन्तव्यस्य गृहस्थव्यवहारस्य । यज देवपूजा सङ्गतिकरण दानेषु (भ्वा.) अत्र सङ्गतिकरणार्थमादाय व्याख्या गृहस्थ व्यवहार विषयिणी ।=Of the household dealing in the form of Yajna. (ऊर्म्यायाः) रात्रेः । ऊर्म्येति रात्रिनाम (NG 1, 7)=Night.

TRANSLATOR'S NOTES :—अश्व इति महन्नाम quoted by Rishi Dayananda Saraswati in his commentary on the Rigveda 4.79. and other places, though is it not now found in extant editions. It is a matter of research to find out old editions. अश्व इति पदनाम (NG 5,3) पद-गतौ गते-प्राप्त्यर्थमादाय प्रकाश प्रापककिरणनिग्रहमन्तकर्तुं शक्यते । चन्द्रमिति हिरण्यनाम (NG 1, 2)

How should women be—is told :

अश्वो वाजमिषमूर्जं वहन्तीर्नि दाशुष उषसो मर्त्याय ।
मघोनीर्वीरवत्पत्यमाना अवो धात विधते रत्नमद्य ॥३॥

3. *TRANSLATION* :—O men ! uphold or support those wives well, who like the dawns enable their husbands, who are givers of education and other good virtues and then serving people get hearing of good words of knowledge, good food and strength, who are endowed with good and abundant wealth and who go like brave persons obtaining good protection.

PURPORT :—O men you should choose a suitable wife (one for one) among those, who are like the dawn endowed with the hearing of the true Shastras, (scriptures) strong and powerful, wonderfully intelligent, increasers of wealth and prosperity, highly educated and engaged in protecting others.

NOTES & REMARKS :—(वाजम्) विज्ञानम् । वज-गतौ (भ्वा.) गतेस्त्रिष्वर्थं ष्वत्र ज्ञानार्थं ग्रहणम् ।=True knowledge. (दाशुषे) विद्यादिशुभगुणदात्रे । दाशृ-दाने (भ्वा.)=For the giver of knowledge and other good virtues. (विधते) सेवमानाय । विधेम परिचरणकर्मा (NG 3, 5) Serving the people, a servant of the people.

How should women be—is told.

इदा हि वों विधते रत्नमस्तीदा वीरायं दाशुषं उषासः ।
इदा विप्राय जरते यदुक्था नि ष्म मावंते वहथा पुरा चित् ॥४॥

4. *TRANSLATION* :—O brave men ! if you get wives like the dawns, then there is a charming wealth for a servant of the people, for a mighty and liberal donor and for a wiseman like me, who is a devotee of God and admirer of good virtues. You can get the good words of praise which are there.

PURPORT :—O men! if you can get good wives like the dawns, then in this life itself you can attain all happiness. The husband and wife who never quarrel and live peacefully, always enjoy good reputation.

NOTES & REMARKS :—(इदा) इदानीम् ।=Now. (विप्राय) मेधाविने । विप्रः इति मेधाविनाम (NG 3, 15)=For a wise man. (जरते) स्तावकाय । जरिता इति स्तोतृनाम (NG 3,16)=For a devotee of God and admirer of good virtues and men.

How is she (a good woman)—is further told :

इदा हि तं उषो अद्रिसानो गोत्रा गवामङ्गिरसो गृणान्ति ।
व्य१र्केण बिभिदुर्ब्रह्मणा च सत्या नृणामभवद्देवहूतिः ॥५॥

5. *TRANSLATION* :—O good lady ! you who are like the dawn and you who are benevolent and showerer of joy like the cloud, kith and kin with the winds, praise the combination of the rays like the earth revolving around the sun, with the sun, God or Veda and they break it down afterwards (causing rain), so you are called the enlightened person among men.

PURPORT :—As the rays are the causers of the light of the sun, so the dawn is the accomplisher of all true dealings and restrainer of all wicked dealings. such a wife shoulu alwyas be chaste.

NOTES & REMARKS :—(गोत्रा) भूमिः । गोत्रेति पृथिवीनाम (NG 1, 1)

(अङ्गिरसः) वायवः इव । प्राणो वा अंगिराः (S.Br. 6, 1, 2, 8) प्राणा वायुर्वेवा एव । =Like the wind. (अद्रिसानो) अद्रौ मेघे सानुनि यस्याः सा । अद्रिरिति मेघनाम (NG 1, 10)=In the cloud.

What does she (a good woman) do and gain—is told :

उच्छा दिवो दुहितः प्रत्नवन्नो भरद्वाजवद्विधते मघोनि ।
सुवीरं रयिं गृणते रिरीह्युरुगायमधि धेहि श्रवो नः ॥६॥

6. *TRANSLATION* :—O dear and prosperous wife ! you who are like the dawn—daughter of electricity, inhabit or establish us in happiness—who serve people and frame constitution or laws like the ears. Grant to your husband and for other kith and kins, wealth, which is accompanied with many children, wealth or homes, food or good bearing and ask us for these things.

PURPORT :—O brave person! as the lustre of electricity generates much wealth and leads to prosperity when properly utilised, in the same manner, a wife of good character, nature and conduct increases the fortune of the home. As the Acharyas (preceptors) impart good education and teaching to their pupils, so highly learned husbands and wives should give good education and teachings to their childrem.

NOTES& REMARKS :—(भरद्वाजवत्) श्रोत्रवत् ।=Like ears. (उरुगायम्) उरूणि गया अपत्यानि धनानि गृहाणि वा यस्मात्तम् । गयः इत्यपत्यनाम (NG 2. 2) गयः इति धननाम (NG 2, 10) गय इति गृहनाम (NG 3, 4)=Which has many children, wealth or houses.

Sūktam—66

Rishi or Seer of the Sūktam—Bharadvaaja. Devata—Maruto. Chhandas—Trishtup and Pankti of various kinds. Svaras—Dhaivata and Panchama.

What does a good woman do like whom—is told :

वपुर्नु तच्चिकितुषे चिदस्तु समानं नाम धेनु पत्यमानम् ।
मर्तेष्वन्यद्दोहसे पीपाय सकृच्छुक्रं दुदुहे पृश्निरूधः ॥१॥

1. *TRANSLATION :*—O wife ! as night and firmament fill the virile once, in the same manner, you being like the cow make your active husband grow more and more in order to take the essence of all things and fill it well. When you behave like this, let your good name and lovely body be for your husband.

PURPORT :—As the night and firmament are for the rain, in the same manner, a wife who is suitable in virtues, action and temperament is the cause of happiness to her husband. As the cow nourishes her calves, in the same manner, an enlightened mother can nourish and protect her children well.

NOTES & REMARKS ;—(वपुः) सुरूपं शरीरम् । वपुरिति रूपनाम (NG 3, 7) अत्र रूपवच्छरीरगृह्यते ।=Beautiful body. (पीपाय) । आप्यायय (ओ) प्यायी वृद्धौ (भ्वा.) Develop, cause to grow. (पृश्निः) अन्तरिक्षम् ।=Firmament. (ऊधः) रात्रिः । ऊध इति रात्रिनाम (NG 1, 7) ।=Night.

How should the scholars be—is told :

ये अग्नयो न शोशुचन्निधाना द्विर्यत्त्रिर्मरुतो वावृधन्त ।
अरेणवो हिरण्ययास एषां साकं नृम्णैः पौंस्येभिश्च भूवन् ॥२॥

2. *TRANSLATION* :—O men ! fortunate are those men, who being industrious; are endowed with wealth and strength and are mighty like the winds shining with the splendour of lightning. Those who grow twice or thrice in their contact, shine like the kindled fires.

PURPORT :—There is Upamalankara or simile used in the mantra. You should serve those enlightened men only, who are pure and purifires like the fire, growing and making others grow, mighty like the winds and endowed with grace and wealth like the soveigns.

NOTES & REMARKS :—(नृम्णैः) धनैः । नृम्णम् इति धननाम (NG 2, 10) With wealth of all kinds. (पौंस्येभिः) बलैः । पौंस्यानि इति बलनाम । (NG 2, 9) With strength of various kinds. (हिरण्ययासः) हिरण्येन विद्युत्तेजसा प्रचुराः । तेजो वै हिरण्यम् (T. U. 1,8,9, 1) =Endowed with the splendour of lightning, (शोशुचन्) शोधयन्ति । (ई) शुचिर्—पूतीभावे (दिवा.) Purify.

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Whose sons become good—is told :

रुद्रस्य ये मीळ्हुषः सन्ति पुत्रा यांश्चो नु दाधृविर्भरध्यै ।
विदे हि माता महो मही षा सेत्पृश्निः सुभ्वे गर्भमाधात् ॥३॥

3. *TRANSLATION* :—O men ! those who are the sons of a virile and very mighty person like the wind, whom great, upholding and venerable mother sustained well, for generating very virtuous and enlightned sons, the mother who is large hearted like the firmament conceived greatly. You should know that great mother and those great sons to be very fortunate.

PURPORT :—*Those men only become very auspicious and benevolent whose parents had observed perfect Brahmacharya (abstinence.)*

NOTES & REMARKS :—(रुद्रस्य) वायुवद्बलिष्ठस्य । रुद्रः-रोदयति शत्रून् इति बलिष्ठः सैनापत्यादि । रुदिर्-अश्रु विमोचने (अदा.) =Of the mightiest like the wind. (मीळ्हुषः) वीर्यसेचकस्य । मिहृ-सेचने (भ्वा.) = Of a virile person. (पृश्निः) अन्तरिक्षमिव सावकाशा =Vast or large hearted like the firmament.

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Who become the best—is told :

न य ईषन्ते जनुषोऽया न्वन्तः सन्तोऽवद्यानि पुनानाः ।
निर्यद्दुह्रे शुचयोऽनु जोषमनु श्रिया तन्वमुक्षमाणाः ॥४॥

4. *TRANSLATION* :—O men ! blessed are those persons who do not destroy or waste their lives, who being good men following a good policy giving up all reprehensible acts, purify all, who

being perfectly pure righteously earning wealth and strenghtening their bodies accomplish the goal of their lives in proper order.

PURPORT ;—*Those men, who transgressing the vows of Brahmacharya (abstinence) etc. like foolish fellows marry at an early age, become weak like impotent persons, diseased, lascivious (lustful) cruel and engrossed in vices, destroy their body before the hundredth year and without gaining the fruit of human life, unfortunately became fruitless.*

NOTES & REMARKS :—(इषन्ते) हिंसन्ति । ईष-गतिहिंसादर्शनेषु (भ्वा.) अत्र हिंसार्थः =Destroy, waste. (अवद्यानि) निन्द्यानि कर्माणि । अवद्यावमाधमार्वरेफाः कुत्सिते । (U. K. 5, 54)=Resprehensible or evil acts. (उक्षमाणाः) सेवमानाः । उक्ष-सेचने (भ्वा.) । अत्र सेवनार्थे । बल सेचनमिव कर्मणां सेवनं सेवनमेव =Serving.

Of how many kinds are men —is told :

मक्षू न येषु दोहसे चिदया आ नाम धृष्णु मारुतं दधानाः ।
न ये स्तौना अयासो मह्ना नू चित्सुदानुरव यासदुग्रान् ॥५॥

5, *TRANSLATION* :—There are some persons who have no power to fulfil their desires, there are others who getting some power uphold the firm name of man. They go from place to place and are active, but are not thieves or dishonest. If a man who is a good donor cannot get those men of fierce nature, he should honour good and honest men. You should know these different kinds of men.

PURPORT :—*O men! there are principally two kinds of persons. There are some who are devoid of power and knowledge but engaged in doing wicked deeds, but there are others who are powerful and doers of good deeds. Those who do not honour the evil doers and respect the best men, enjoy very desirable happiness soon.*

NOTES & REMARKS :—(स्तोनाः) चोराः । अत्र वर्णव्यत्ययेनैकारस्थाने ओकारः ।=Thieves or dishonest. (मक्षू) क्षिप्रम् । अत्र ऋचितुनुघेति दीर्घः । मक्षु इति क्षिप्रम् । (NG 2, 15)=Quickly, soon.

How should men be after doing what—is told :

न इद्दुग्राः शवसा धृष्णुषेणा उभे युजन्त रोदसी सुमेके ।
अध स्मैषु रोदसी स्वशोचिरामवत्सु तस्थौ न रोकः ॥६॥

6. *TRANSLATION* :—Those men enjoy happiness, who being full of splendour with power and having powerful and firm armies, use the articles of the heaven and earth which are bestowers of happiness. Among them who have very good homes there is pervading the heaven and earth a resplendent electric fire which does not make much sound. It should be utilised properly.

PURPORT :—No foes can withstand those men, who having acquired the knowledge of the, earth and electricity have powerful armies. Those who live in good houses (being free from anxieties), manifest their intellect well.

NOTES & REMARKS :—(सुमेके) सुखरूपे । मङ्-प्रणिदाने (भ्वा.) =Full of or bestowers of happiness. Here सुखप्रदे or givers of happiness. (शवसा) बलेन=with power. (रोकः) शब्दायमानः । रु-शब्दे (अदा.)=making sound.

The same subject is continued :

अनेनो वो मरुतो यामो अस्त्वनश्वश्चिद्यमजत्यरथीः ।
अनवसो अनभीशू रजस्तूर्वि रोदसी पथ्या याति साधन् ॥७॥

7. *TRANSLATION* :—O brave men ! let your path be free from all sin, where there is no sin, no horses, no charioteer, no food, no arms, which is the promoter and of water, is thrower of the

heaven and earth and has good balancing movements. You should accept that.

PURPORT :—O men ! having given up sin of partiality always protecting the weak, and accomplishing the science of electricity and geology, move by the aircrafts and other vehicles, which can go on the earth, seas, firmament and water.

NOTES & REMARKS :—(अनेन) अविद्यमानमेनः पापं यस्मिंस्तत् ।=Sinless (अनवसः) अविद्यमानमवोऽन्नं यस्य सः । अवः इत्यन्ननाम (N G 2, 7) ।=Free from food. (अनभीशुः) अविद्यमानावभीशू बलयुक्तौ बाहू यस्य सः । अभीशू इति बाहुनाम (NG 2, 4) ।=Free from powerful arms.

Under whose protection, there is no fear—is told :

नास्यं वर्ता न तंरुता न्वंस्ति मरुंतो यमवंथ वाजंसातौ ।
तोके वा गोषु तनंये यमप्सु स व्रजं दर्ता पार्ये अध द्योः ॥८॥

8. *TRANSLATION* :— O highly learned and brave persons ! whom you protect in the distribution of food, kine or waters, lands, infants or grown up children, none may obstruct, none overtake him, whom you succur in the strife or battle, like the end of the light, he becomes the destroyer of the army of enemies.

PURPORT :—What fear can be there for the people, where the enlightened persons are protectors ? As from the sun when it causes rain, the whole world becomes fearless, in the same manner, from the union of the righteous and enlightened person the whole state becomes free from fear.

NOTES & REMARKS :—(तरुता) उल्लङ्घयिता । तृ-प्लवनसन्तरणयोः (भ्वा.) =Tarnsgresser. (व्रजम्) मेघम् । व्रज इति मेघनाम (NG 1, 10) ।=The cloud.

What should men do, upholding for whom—Is told :

प्र चित्रमर्कं गृंणते तुराय मारुताय स्वतंवसे भरध्वम् ।
ये सहांसि सहंसा सहन्ते रेजंते अग्ने पृथिवी मखेभ्यः ॥९॥

9. *TRANSLATION* :—O highly learned persons ! to those who forbear or overcome strength with their greater force and zeal, give wonderful food or thunderbolt like powerful weapons. O leading scholar ! as the earth trembles by the battles, so give good food or strong weapons to a mighty man who is prompt in doing action and who is admirer of good virtues or a devotee of God.

PURPORT —O men ! as this moving earth produces material for the Yajna (that are put in the fire as oblation) in the same manner, for great heroes give nourishing food, the band of powerful arms and missiles and thus cause their knowledge of the science of warfare to grow more and more. In this way, a power is born to defeat even the most unbearable or irresistible enemies.

NOTES & REMARKS :—(स्वतवसे) स्वं स्वकीयं तवो बलं यस्य तस्मै । तव इति बलनाम (NG 2,9) ।=Fom a mighty self-reliant man. (अर्कम्) अन्नं वज्रं वा । अर्क इत्यन्ननाम (NG 2,7) वज्रनाम च (NG 2,20) ।=good food or strong weapons. (मखेभ्यः) सङ्ग्रामादिभ्यः सङ्गन्तव्येभ्यः । मखः इति यज्ञनाम (NG 3, 17) ।=Battles.

How should brave men be made like whom—is told :

त्विषीमन्तो अध्वरस्येव दिद्युत्तृषुच्यवसो जुह्वो३ नाग्नेः ।
अर्चत्रयो धुनयो न वीरा भ्राजंज्जन्मानो मरुतो अधृष्टाः ॥१०॥

10. *TRANSLATION* :—Achieve victory with the help of those brave persons, who are bright like the tongues of fire impetuous in their onset shaking their enemies, prompt in marching or shining with knowledge humility and other virtues, whose birth

(life) is splendid, who are invincible, mighty like the wind and enbodiment of light.

PURPORT :- O king and officers of the State ! as the flames of the Yajna (non—violent sacrifice) go soon to the firmament, in the same manner, those who are under training for warfare, can soon go to the battlefield for achieving victory. As by oblations—the fire is kindled. so by training and honour the army of the brave persons should be kindled (encouraged and strengthened). As there are flames and sounds of the fire, so the lustre and sounds of your army should be great.

NOTES & REMARKS :— (त्विषीमन्त:)विद्याविनयादिप्रकाशयुक्ताः । त्विष-दीप्तौ (भ्वा.) ।=Shining with knowledge, humility and other vitrues. (तुषुच्यवसः) तुषु क्षिप्रं ये च्यवन्ते गच्छन्ति । तुषु इति क्षिप्रनाम (NG 2, 15) ।= who are prompt in marching. (दिद्युत्) प्रकाशः । दिद्युत् इति वज्रनाम (NG 2, 20) । = light, so it may also mean who have power like the thunderbolt. (मरुतः) वायुवद्बलिष्ठा मनुष्याः ।=men mighty, like the wind मरुत इति पदनाम (NG 5,5) अनेनगमनागमनक्रिया प्रापकः वा पदो गृह्यन्ते । यद्वा वायुवद् बलिष्ठाः । मरुतो मितराविणो । महद्द्रवन्तीति वा (NKT 11, 2, 13) ।=

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What kind of man should be appointed an officer and with whom —is further told :

तं वृधन्तं मारुतं भ्राजदृष्टिं रुद्रस्य सूनुं हवसा विवासे ।
दिवः शर्धाय शुचयो मनीषा गिरयो नाप उग्रा अस्पृध्रन् ॥११॥

11 *TRANSLATION* :—I serve with acceptance that son of a man, who has observed Brahmacharya (abstinence) upto the age of forty four years, who has splendour in his eyes, who is advanced in knowledge and power and who increases the strength of others, who are pure, wise, controllers of mind, fierce for the wicked, benevolent and exalted like the clouds and nourisher like the waters, who combat with the wicked foes for the strength of a desirable good person.

PURPORT :—There is Upamalankar or simile used in the mantra. If a king governs with the help of those persons, who are exalted and like the cloud and cherishers of the people, who are nourishers and pure hearted like the water, splendid and increasers af the desirable strength, then there may not be defeat or ignominy (ill-reputation) for him anywhere.

NOTES & REMARKS :—(भ्राजदृष्टिम्) भ्राजद् दृष्टिः सम्प्रेक्षणं यस्य तम् । भ्राजृ-दीप्तौ (भ्वा.) ।=whose sight is full of splendour. (विवासे) सेवे । विवासति परिचरणाकर्मा (NG 3,5) ।=Serve. (रुद्रस्य) कृतचतुश्चत्वारिंशद्वर्षं ब्रह्मचर्यस्य । चतुश्चत्वारिंशद्रुद्रा देवः (J. U. B. 1, 35) ।=of a man who has observed abstinence (Brahmacharya) upto 44 years.

Sūktam—67

Seer or Rishi of the Sūktam—Bharadvāāja. Devata—Mitra and Varuna (Teachers and preachers). Chhandas—Pankti and Trishtup of various kinds. Svaras—Pancham and Dhaivata.

Whom should men respect—is told :

विश्वेषां वः सतां ज्येष्ठतमा गीर्भिर्मित्रावरुणा वावृधध्यै ।
सं या रश्मेव यमतुर्यमिष्ठा द्वा जनाँ असमा बाहुभिः स्वैः ॥१॥

TRANSLATION :—O men ! always honour those teachers and preachers, who are the greatest or noblest among all good people and unequalled controllers and who in order to make men grow, check them with their words and arms as with reins or rays.

PURPORT :—These is Upamalankara or simile used in the mantra. You must always honour those teachers and preachers only who are the best on account of their knowledge good charactar conduct etc. and who restrain men from the path of unrighteousness, and urge them to follow Dharma ((righteousness) and who

are illuminators of intellect like the sun by their teaching and preaching.

NOTES & REMARKS :—(मित्रावरुणा)प्राणोदानाविवाऽध्यापकोपदेशकौ। प्राणोदानौ वै मित्रावरुणौ (S. Br. 1, 8, 3, 12; 3, 6, 1, 16; 5, 3, 5, 34; 9, 5, 1, 56)। =Teachers and preachers who are dear like Prana and Udana (two vital breaths) (यमिष्ठा) अतिशयेन यन्तारौ। यम-उपरमे (भ्वा.)। =Very good controllers.

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Teachars and Preachers should be respected—is told :

इयं मद्वां प्र स्तृणीते मनीषोप प्रिया नमसा बर्हिरच्छ ।
यन्तं नो मित्रावरुणावधृष्टं छर्दिर्यद्वां वरूथ्यं सुदानू ॥२॥

2. *TRANSLATION* :—O good donors ! dear and desirable teachers and preachers ! my intellect which is endowed with knowledge and good education goes towards you and covers you with reverence and good food. This intellect covers our home which can never be attacked by the enemies and which is very vast, containing all requisite articles and safe. This intellect should be attained by all along with spacious and safe home.

PURPORT :—O men, you should always revere those good teachers and preachers by whose association we get good intellect and dwelling place.

NOTES & REMARKS :—(बर्हिः) अतीवविशालम्। बृह-वृद्धौ (भ्वा.)। =Very vast or spacious. (छर्दिः) गृहम्। छर्दिरिति गृहनाम (NG 3, 4)। =Home.

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Who should always be respected —is further told :

आ यातं मित्रावरुणा सुशस्त्युप प्रिया नमसा हूयमाना ।
सं यावप्नःस्थो अपसेव जनाञ्छ्रुधीयतश्चिद्यतथो महित्वा ॥३॥

3. *TRANSLATION* :—O dear teachers and preachers ! You

who are like Prāna and Udāna(vital breaths) and who are invited by us with reverence, come to us—the people and get good praise from us (on account of your noble virtues). May you who desire to have good food for your nourishment and with your greatness try to do good to all, living among chilren with your noble and benevolent acts come to us.

PURPORT :—*O men ! always invite teachers and preachers with respect and having honoured them well, disseminate knowledge and good teachings in the world. O teachers and prechears ! make all men enlightened and benevolent by teaching them with great labour and love like the parents.*

NOTES & REMARKS :—(श्रुधीयत:) आत्मन: श्रुधिमन्नमिच्छत: ।= Desiring good food. (अपसेव) कर्मणेव=with works. (अप्न:स्थ:) अपत्यस्थ: । =You who are with children.

Who should be revered by all men—is further told :

अश्वा न या वाजिनां पूतबन्धू ऋता यद्गर्भमदितिर्भरध्यै ।
प्र या महि महान्ता जायमाना घोरा मर्ताय रिपवे नि दीधः ॥४॥

4. *TRANSLATION* :—O men ! you should honour those teachers and preachers as your ownselves, who are mighty like two horses or great men endowed with rapidity and knowledge, whose kith and kin are pure, who are of truthful conduct, who were particularly conceived by an extraordinary mother, who a e really very great when manifested, who are fierce for the wicked enemy and who keep the wicked in prison for a long time (till there is repentance or reform)

PURPORT :—*O men ! serve and have association with those great men, who are born in noble families, are large-hearted, born of the union of really very great mother and father, well-trained and highly educated, showing kindness to men like their own father and mother, doing good to all by teaching and preaching, restraining*

the wicked and are enlightened.

NOTES & REMARKS :—(अश्वा) तुरङ्गौ महान्तौ जनौ वा ।=Horses or greatmen. (अदितिः) माता । अदितिरदीना देव माता (N K T 4, 4, 22) ।= Mother. (सीद्यः)नितरां कारागारे विद्यते ।=Put in the prison constantly.

Who should be respected by men —is told :

विश्वे यद्वां मंहना मन्दमानाः क्षत्रं देवासो अदधुः सजोषाः ।
परि यद्भूथो रोदसी चिदुर्वी सन्ति स्पशो अदब्धासो अमूराः ॥५॥

5. *TRANSLATION* :—O teachers and preachers ! as you are like heaven and earth containing many articles and are endowed with knowledge and forgiveness, it is by your association that all enlightened persons who are respectors of the wise, enjoying bliss or honoured, of equal love and service, dispelling the darkness of ignorance and touching the light of knowledge, non-violent and inviolable, free from the evil of foolishness and other demerits, uphold wealth or kingdom. Let all of us honour you.

PURPORT :—They alone are absolutely truthful and reliable intelligent persons, whose teaching, preaching and association bear fruit quickly and by whose association, men becoming free from violence and other evils, giving up all prejudice, gladden all beings like their ownselves.

NOTES & REMARKS :—(रोदसी) द्यावापृथिव्याविव विद्याक्षमावन्तौ । रोदसी इति द्यावापृथिविनाम (NG, 3, 30) रोदसि इति पदनाम (NG 5, 5) पद-गतौ (दिवा.) ।=Endowed with knowledge and forgiveness like the heaven and the earth. (स्पशः) अविद्यान्धकारं बाधमाना विद्याप्रकाशं स्पर्शन्तः । स्पश—बाधनस्पर्शनयोः (भ्वा.) । अत्रोभयार्थ ग्रहणम्= Dispelling the darkness of ignorance and touching the light of knowledge. (अदब्धासः) अहिंसिता अहिंसका वा ।=Inviolable or non-violent.

Who are the persons worthy of association and the increasers of happiness—is told :

ता हि क्षत्रं धारयेथे अनु द्यून् दृंहेथे सानुमुपमादिव द्योः ।
दृळ्हो नक्षत्र उत विश्वदेवो भूमिमातान्द्यां धासिनायोः ॥६॥

6. *TRANSLATION* :– O teachers and preachers ! you uphold kingdom or wealth every day (by your noble teachings), by the simile of illustration of the sun, you make firm the summit or the advancement of the State, by whose association a man who is illuminator or instructor of all objects becomes firm and not decaying having reached the earth and desirable knowledge, is increaser of the life, those who approach such a man and those (teachers and preachers) ever enjoy happiness.

PURPORT :– *O men ! always have association with those teachers and preachers, who illuminate the dealing of knowledge like the sun and increase kingdom, wealth and span of life and uphold (establish) all in happiness. It is they by whose association, men become endowed with knowledge.*

NOTES & REMARKS :– (क्षत्रम्) राज्यं धनं वा । क्षत्रं हि राष्ट्रम् (ऐतरेय ब्राह्मणे 8, 2, 3, 4,) क्षत्रमिति धननाम (NG 2, 10) । =Kingdom or wealth (नक्षत्र:) यो न क्षीयते ।=That which does not decay. (द्याम्) कमनीयां विद्याम् =Desirable good knowledge. (धासिना) अन्ने न । धासि इत्यन्ननाम (N G 2, 7) ।=By good food.

द्याम् is from दिव् । Among the many meanigs of this root, here the meaning द्युति or light has been taken for the light of knowledge.

Who uphold or support intelligent students—is told :

ता विप्रं धैथे जठरं पृणध्या आ यत्सद्म सभृतयः पृणन्ति ।
न मृष्यन्ते युवतयोऽवाता वि यत्पयो विश्वजिन्वा भरन्ते ॥७॥

7. *TRANSLATION* :– O teachers and preachers ! as those

who are yet unmarried and those, who have their (engaged) husbands, get their husbands through marriage but cannot be happy in married life because their co-wives do not tolerate it. Those who make their homes happy like the water that makes them delighted, in the same manner, you, in order to delight your digestive fire, feed a wiseman. O nourisher of all! serve all good and enlightened persons.

PURPORT :- As those husbands and wives who have suitable or agreeable merits, actions and temperament, marry with love and are never antagonistic to one another, in the same manner, the scholars and their pupils never hate one another. In this manner, all living with love are always happy and blissful.

NOTES & REMARKS :—(विप्रम्) मेधाविनम् । विप्र इति । मेधाविनाम् (NG 3, 15) ।=A genius, very wise man. (विश्वजिन्वा) विश्वपोषक । अत्र संहितायामिति दीर्घः । जिवि-प्रीणनार्थः (भ्वा.) प्रीणानं सन्तोषणं पोशणं च ।= Nourisher of all the world.

By whose association do men get enlightend—is told :

ता जिह्वया सदमेदं सुमेधा आ यद्वां सत्यो अरतिर्ऋते भूत् ।
तद्वां महित्वं घृतान्नावस्तु युवं दाशुषे वि चयिष्टमंहः ॥८॥

8. *TRASLATION* :—O teachers and prechers ! whose food consists of sufficient quantity of butter and its nourishing preparations, a man of good intellect, who has received teachings from you becomes very good and having heard true words from your lips becomes established in true *Dharma*—righteousness. You separate a liberal donor from sins. That is your greatness. Therefore, let us constantly honour you.

PURPORT :—O men ! you must always honour those persons with thanks-giving etc., from whom you receive knowledge or sermons. Those are truly great souled men by whose association, men become endowed with good knowledge and truthful conduct.

NOTES & REMARKS :—(सदम्) सीदन्ति विद्वांसो यस्मिंस्तत्सत्यं वचः ।

=Truthful words in which the enlightened men are established. (अरतिः) सत्यमुपदेशं प्राप्तः सन् । (अरतिः) ऋ-गतिप्रापणयोः (भ्वा.) । गतेस्त्रिष्वर्थेषु अत्र प्राप्त्यर्थग्रहणम् ।=One who has received true sermon. (ऋते) सत्ये धर्मे । ऋतमिति सत्यनाम (NG 3,10) ।=In true Dharma—righteouness.

Who becomes dear to the enlightened persons and who not—is told :

प्र यद्वां मित्रावरुणा स्पूर्धन्प्रिया धाम युवधिता मिनन्ति ।
न ये देवास ओहसा न मर्ता अयज्ञसाचो अप्यो न पुत्राः ॥९॥

9. *TRANSLATION* :—O teachers and prechears ! who are like Prāna and Udāna, those highly learned persons who while competing with one another, do not transgress the rules made by you or do not violate the injunctions which are good to you and which uphold you, become like your sons born of good actions done with strength and promptness. On the other hand, those mortals, who do not preform the *Yajna* or noble philanthropic acts are like your enemies.

PURPORT :—Those men, who act according to the wishes of the teachers and preachers as liked by them are like their good sons and those who go against their wishes and do acts which are not pleasing to them are regarded as their adversaries.

NOTES & REMARKS :—(मित्रावरुणा) प्राणोदानवद् वर्तमानौ । आ+वह प्रापणे (भ्वा.) सुखादि प्रापकं बलम् प्राणोदानौ वै मित्रा वरुणौ (S. Br. 1,8,3, 12; 3, 6, 1, 16; 5, 3, 5, 34- 9, 5, 1, 56) ।=like Prana and Udana (ओहसा) प्राप्तेन बलेन वेगेन वा ।=with acquired Strength or impetus. (अप्यः) अप्सु सत्कर्मसु भवः ।= Born in good actions.

Who are to be slighted and who deserve honour—is told :

वि यद्वाचं कीस्तासो भरन्ते शंसन्ति के चिन्निविदो मनानाः ।
आद्वां ब्रवाम सत्यान्युक्था नकिर्देवेभिर्यतथो महित्वा ॥१०॥

10. *TRANSLATION* :—O teachers and preachers ! If by your greatness you do not try to promote the cause of knowledge, then we will have to tell you true words worthy of being uttered and and heard. Teach those persons, who being wise speak good words and reflecting upon what has been read or heard, give utterance to noble words.

PURPORT :—It is the duty of the kings, officers of the state or even people to punish those highly learned persons who do not spread knowledge by teaching without any kind of deceit, to the best of their power. Those persons should be honoured, who having acquired knowledge with love, disseminate them every where.

NOTES & REMARKS :—(कीस्तास:) मेधविन: । कीस्तास इति मेधाविनाम (NG 3, 15)।=Genius or Learned men. (निविद:) उत्तमा वाच: । निविदिति वाङ्नाम (NG 1, 11) ।=Good words.

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Who are the enlightened persons —is further told :

अवो॑रि॒त्था वां॑ छ॒र्दिषो॑ अ॒भिष्टौ॑ यु॒वोर्मि॑त्रावरुणा॒वस्कृ॑धोयु

अनु॒ यद् गाव॑: स्फुरानृ॑जि॒प्यं धृ॒ष्णुं यद्रणे॒ वृष॑णं यु॒नज॑न् ॥११॥

11. *TRANSLATON* :—O teachers and preachers ! a man, utilising the rays that are there or serving the cows, being straight forward, firm and mighty, achieves victory. O teachers and preachers! you who are like the sun and air and protector, whenever trying to be great, or cultivate great virtues in the *Yajna* that is being done in your house and in your presence, always honour him.

PURPORT :—O teachers and preachers ! those students who regard their own the work given by you, it is only they that become longlived, endowed with good knowledge righteousness and benevolent.

NOTES & REMARKS :—(मित्रावरुणौ) वायुसूर्यवद्वर्त्तमानौ । (मित्रावरुणौ) य: प्राण: सवरूप: (गोपथ ब्राह्मणे 3, 4, 11) मित्र:-सूर्य: ।=Those who and like the sun and the air. (छर्दिष:) गृहस्थ । छर्दिरिति गृहनाम (NG 3, 4,)

=Of the home, (अभिष्टौ) अभिमुख्येन यजनक्रियायाम् । अभि+यज-देवपूजा सङ्गतिकरण दानेषु: (भ्वा.) ।=Teachers and preachers who perform the Yajna in front of their house.

Sūktam—68

Seer or Rishi of the Sūktam—Bharadvaaja. Devata—Indra and Varuna. Chhandas—Trishtup, Pankti and Jagati of various kinds. Svaras—Dhaivat, Panchama and Nishada.

Who should be taught well by the enlightened men—is told :

श्रुष्टी वां यज्ञ उद्यतः सजोषा मनुष्वद् वृक्तबर्हिषो यजध्यै ।
आ य इन्द्रावरुणाविषे अद्य महे सुम्नाय मह आववर्तत् ॥१॥

1. *TRANSLATION* : O teachers and preachers ! you who are benevolent like the air and electricity, teach well that puplil, who is worthy of association, who is industrious, serving all with love like his own self, who is good like a thoughtful person, who is a student of a man, who is well-versed in all *Shastras*—scriptures, like an expert priest and your own, comes soon to have your association and is with you for the attainment and giving of great delight and great knowledge.

PURPORT :—O teachers and preachers ! always preach truth to those students, who are always trying to give you happiness, are industrious, lovers of knowledge, prompt, pure, and self-controlled.

NOTES & REMARKS :—(यज्ञः) सङ्गमनीयः शिष्यः । यज्ञ-देवपूजा सङ्गतिकरणदानेषु (भ्वा.) अत्र सङ्गतिकरणार्थमादाय सङ्गत्य शिष्य इति व्याख्या ।= The pupil who is worthy of association. (सजोषाः) स्वात्मवदन्येषां प्रीत्या सेवकः । जुषी प्रीतिसेवनयोः । (तुदा.) उभयार्थग्रहणम् यः प्राणः स्वरूपः (गोपथ 3, 4, 11,) = Serving all with love like his own self. (इन्द्रावरुणौ) वायुविद्युताविवाऽध्यापकोपदेशकौ ।=Teachers and preachers, who are like the air and electricity.

Who are very good and venerable officers of the state—is told :

ता हि श्रेष्ठा देवताता तुजा शूराणां शविष्ठा ता हि भूतम्।
मघोनां मंहिष्ठा तुविशुष्म ऋतेन वृत्रतुरा सर्वसेना ॥२॥

2. *TRANSLATION* :—O men ! those President of the Council of Ministers and Commander-in-Cheif of the army, who are the best in the *Yajna* performed in the form of truthful dealing, slayers of the wicked, who are the mightiest among the fearless heroes, are most venerable among the well-to-do persons, endowed with much strength and strong army on account of truthful conduct destroyers of the foes, who are even exalted like the clouds, masters of the complete army, should be honoured and be established in a very high position.

PURPORT :—O men ! those persons are worthy of thanks who are always trying to guard the people with truth and justice, who are well-versed in all sciences, are possessors of the best army, protectors of the good, the wealthy and brave persons by destroying the wicked.

NOTES & REMARKS :– (देवताता) देवतातौ सत्ये व्यवहारे यज्ञे । देवताता इति यज्ञनाम(NG3,17) देवानां विद्यागुणानां सत्यादीनां तति:- विस्तरो यत्र सदेवताता सत्यव्यवहाररूपो तास्य यज्ञ: सत्य संहिता वै देवा: (ऐतरेय ब्राह्मणो 1,6)=In the Yajna consisting of truthfhul conduct. (तुजा) दुष्टानां हिंसको= तुज-हिंसायाम् (भ्वा.) तुजि इति बहुनाम (NG 3, 11)=Slayers of the wicked. (तुविशुष्मा) बहुबल सेनायुक्तौ । शुष्मम् इति बलनाम (NG 2, 9)।=Endowed with much strength and strong army.

How are they—is told :

ता गृणीहि नमस्येभि: शूषै: सुम्नेभिरिन्द्रावरुणा चकाना ।
वज्रेणान्य: शवसा हन्ति वृत्रं सिषक्त्यन्यो वृजनेषु विप्र: ॥३॥

3. *TRANSLATION* :—O highly learned and wise person ! praise those President of the council of ministers and Commander-

in-Chief of the army, who are like the sun and the air, one of whom being like the sun slays his enemies with the band of powerful arms as the sun dispenses the cloud; the other sprinkles or puts in new strength. Admire them both, as they desire the welfare of all with happiness and are worthy of respect, endowed with strength and honoured by the people.

PURPORT :—Those President of the Council of Ministers and Chief Commander of the army, who are benevolent like the sun and the air, subduers of the wicked with armies and fulfillers of the good desires of the people like the clouds, should be honoured by all.

NOTES & REMARKS :—(चकाना) कामयमानौ। चकमानः कान्तिकर्मा (NG 2,6) कान्तिः कामना चकमान एव चकानः वर्णलोपो वैदिकः = Desiring (the welfare of all). (वृजनेषु) मार्गेषु बलेषु वा। = On the paths or Strength of all kinds. (शूषैः) बलैः। शूषमिति बलनाम (NG 2, 9)। = With strength of all kinds. (सिषक्ति) सिञ्चति। सिषक्ति इति उत्तराणिपदानि (NG 3,29) पद-गतौ गतेस्त्रिष्वर्थेषु प्राप्त्यर्थमादाय नवशक्तिं प्रापयति। = Sprinkles

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What sholld they do with whom -- is told :

ग्नाश्च यन्नरश्च वावृधन्त विश्वे देवासो नरां स्वगूर्ताः।
प्रैभ्यं इन्द्रावरुणा महित्वा द्यौश्च पृथिवि भूतमुर्वी ॥४॥

4. *TRANSLATION* :—All those enlightened persons and other leading men, who are industrious with their own vigour, having attained the speeches of others as well as their own, grow from all sides. From them, like the electricity and sun or like the heaven and earth, with their greatness they (the President of the council of ministers and Chief Commander of the army) grow. They should all be honoured.

PURPORT :—O king ! along with those industrious persons, who grow with knowledge, Dharma *—righteousness and humility, you should guard your subjects.*

NOTES & REMARKS :—(ग्ना:) वाच: । ग्नेति वाङ्नाम (NG 1, 11) । =Speech.(स्वगूर्त्ता:) स्वेन पराक्रमेणोद्यमिन: । गुरी —उद्यमने (तुदा.)।=Industrious with their own vigour. (इन्द्रावरुणा) विद्युत्सूर्याविव । वरुणा एव सविता (जैमिनी-योप. 4,27, 3) ।=Like the electricity and sun.

What should the officers of the state and people of the army do—is further told :

स इत्सुदानुः स्ववाँ ऋतावेन्द्रा यो वां वरुणा दाशति त्मन् ।
इषा स द्विषस्तरेद्दास्वान्वंसद्रयिं रयिवतश्च जनान् ॥५॥

5. *TRANSLATION* :—O President af the Council of Ministers and Commander of the army ! you who are like the sun and the air, who being a good donor, having under him many kith and kin, or attendants (associates), always serving the cause of truth, gives fearlessness in his soul, and being a liberal donor with food etc., overcomes his adversaries and distributes wealth among the needy, whether they are poor or well-to-do persons, is the best person. He deserves to be a ruler.

PURPORT :—O men ! as the sun makes all men fearless, by raining water and the air by breathing, so those who distribute the wealth gained in a battle properly, by giving onesixteenth among the servants, ane sixteenth among the soldiers, become victorious and are delighted with one another.

NOTES & REMARKS :—(ऋतावा) य: ऋतं सत्यं वनति भजति स: । ऋतमिति सत्यनाम (NG 3, 10) वन-संभक्तौ (भ्वा.) ।—He who Serves the cause of truth, truthful, (इन्द्रा) सूर्य: । स य: स इन्द्र एष एव स व एव (सूर्य:) एव तपति (जैमि. उ. 28, 2) =The sun. (वरुण) वायु: । वातो वरुण: (मैत्रायणी. सं. 4, 8, 5) =The air. (वंसत्) विभजेत् ।=May distribute.

What should the king and officers of the State do—is told :

यं युवं दाश्वध्वराय देवा रयिं धत्थो वसुमन्तं पुरुक्षुम् ।
अस्मे स इन्द्रावरुणावपि ष्यात्प्र यो भनक्ति वनुषामशस्तीः ॥६॥

6. *TRANSLATION* :—O President of the Council of Ministers and Commander-in-Chief of the army ! you who are like electricity and air, you who give wealth to the performer of the non-violent sacrifice among us, uphold a man who is wealthy and endowed with abundant stock of food materials and he who destroys the armies of the wicked enemies and thus becomes firmly established.

PURPORT :—*O President of the Council of Ministers and Chief Commander of the army ! if you uphold in us good intellect and un-paralleled wealth, then we may always achieve victory and augment victory, kingdom and prosperity.*

NOTES & REMARKS :—(दाश्वध्वराय) दाशुर्देयोऽध्वरोऽहिंसामयो यज्ञो येन तस्मै। अध्वर इति यज्ञनाम। ध्वरति हिंसाकर्मा तत्प्रतिषेधः (NKT 1, 3, 8) दाशृ-दाने (भ्वा.) ।=For a performer of non-violent sacrifice. (वनुषाम्) राज्यस्य याचकानां शत्रूणाम्। वनु-याचने (तना.) ।=Of the enemies who want to usurp the kingdom.

Who is fit to be a ruler—is told :

उत नः सुत्रात्रो देवगोपाः सूरिभ्य इन्द्रावरुणा रयिः ष्यात् ।
येषां शुष्मः पृतनासु साह्वान्प्र सद्यो द्युम्ना तिरते ततुरिः ॥७॥

7. *TRANSLATION* :—O king ! you who are like the wind and electricity, he alone is fit to be a king in whose armies, the Commander-in-Cheif is a very mighty person, who can put up with all difficulties and can overcome all obstacles and miseries, who can aquire wealth and good reputation quickly, army by whose vigour there can be great prosperity, and who is for the enlightened persons, the great protector and good guard of the preservers.

PURPORT ;—*O men ! those persons who are vigorous like the*

sun, mighty like the wind, and protectors of knowledge, humility the brave, can soon become glorious and rich by conqueringth eir enemies.

NOTES & REMARKS :—(द्युम्ना) धनानि यशांसि वा । द्युम्नमिति धननाम (NG 2, 10) । द्युम्नं द्योततेर्यशो वा अन्नं वा (NKT 5, 1, 5)=Wealth and good reputation. (ततुरिः) तरिता । तृ-प्लवनसन्तरणयोः (भ्वा.) अत्र सन्तरणार्थः (विघ्नेभ्यो दुःखेभ्य श्रवतरित) ।=Overcomer of the difficulties and miseries.

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How should the kings and their subjects deal with one another—is told :

नू नं इन्द्रावरुणा गृणाना पृङ्क्तं र॒यिं सौ॑श्रव॒साय॑ देवा ।
इ॒त्था गृ॒णन्तो॑ म॒हिन॑स्य॒ शर्धो॒ऽपो न ना॒वा दु॑रि॒ता त॑रेम ॥८॥

8. *TRANSLATION* :– O king and the people ! you who are like the sun and the moon, you who praise us and are liberal donors, as you utilise wealth for attaining good reputation, in the same manners, let us, admiring the strength of great men, overcome all miseries like the water with a steamer.

PURPORT :—O men ! those kings and their subjects, who gather wealth for food and other necessities, loving one another, being mighty like the sun and the moon, go across or overcome even the great miseries and poverty as men cross the oceans with the help of a great steamer.

NOTES & REMARKS :—(सौश्रवसाय) सुश्रवसो भावाय । श्रवः—यशः । श्रूयते इति सतः । श्रवः प्रशंसा (NKT 4, 4, 24) ।=For good reputation. (इन्द्रा-वरुणा) सूर्यचन्द्रवद् वर्तमानौ राजा प्रजाजनौ ।=The king and his subjects who are like the sun and the moon. (शर्धः) बलम् । शर्ध इति बलनाम (NG 2, 9) ।= Strength.

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How is that king and what sermon should be given to him—is told :

प्र सम्राजे बृहते मन्म नु प्रियमर्च देवाय वरुणाय सप्रथः।
अयं य उर्वी महिना महिव्रतः क्रत्वा विभात्यजरो न शोचिषा॥९॥

9. *TRANSLATION* :—O highly learned person ! utter sweet words of good knowledge and honour that great king who shines well with knowledge and humility like the sun, who is renowned with good reputation, whose vows or righteous actions are great, who illuminates by his light (knowledge) like the sun or God who is free from old age and shines well by good intellect or actions.

PURPORT :—There is Upamalankara or simile used in the mantra. O enlightend persons ! enlighten that great sovereign on the true policy, who endowed with good merits, actions and temperament shines like the sun, the soul or God ; endowed with knowledge and humility tries to nourish his subjects by speech, mind and body, so that his reputation may spread every where.

NOTES & REMARKS :—(मन्म) विज्ञानम्। मनु—अवबोधने (तना.)। = Scientific knowledge.

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How should the king and his subjects be after doing what -is told :

इन्द्रावरुणा सुतपाविमं सुतं सोमं पिबतं मद्यं धृतव्रता।
युवो रथो अध्वरं देववीतये प्रति स्वसरमुप याति पीतये॥१०॥

10. *TRANSLATION* :—O President of the council of ministers and Commander-in-Cheif of the army ! you who are splendid like electricity and who have observed *Brahmacharya* (abstinence) and other kinds of austerity *(Japa)* well, who uphold many vows or good actions, whose vehicle in the form of the aircraft etc. comes every day to the place of *Yajna* or non-violent sacrifice for the attainment of divine virtues, drink the extracted juice of the great herbs and drugs which is very delightful.

PURPORT :—O king and his subjects ! drink every day the

juice of the great herbs, which keeps away all diseases, is increaser of the strength, intellect and vigour and non-violent and become righteous.

NOTES & REMARKS :—(देववीतये) दिव्यगुणप्राप्तये । वी-गतिव्याप्तिप्रजनकान्त्यसनखादनेषु (प्रदा.) अत्र गतेस्त्रिष्वर्थेषु अत्र प्राप्त्यर्थं ग्रहणम् ।=For the attainment of the divine virtues. (स्वसरम्) दिनम् । स्वसराणि इति अहर्नाम (NG 1, 9) ।=Day.

What should they do and urge others to do—is told :

इन्द्रावरुणा मधुमत्तमस्य वृष्णः सोमस्य वृषणा वृषेथाम् ।
इदं वामन्धः परिषिक्तमस्मे आसद्यास्मिन्बर्हिषि मादयेथाम् ॥११॥

11. *TRANSLATION* :—O king and his subjects ! you who are mighty like the wind and electricity, become strong by taking the sweet juice of the invigorating great herbs, which has been prepared for you, sitting on this good *Asana* (seat) and gladden us.

PURPORT :—*Those persons only become worthy of veneration, who being delighted by taking Soma and the juice of other plants and herbs and proper food and drink, and gladden others.*

NOTES & REMARKS :—(अन्धः) अन्नम् । अन्ध इत्यन्ननाम (NG 2, 7) =Food.

Sūktam—69

Seer or Rishi of the Sūktam—Bharadvāāja. Devata or subject-Indra-Vishnoo. Chhandas—Trishtup and Ushnik of various kinds. Svaras—Dhaivata and Rishabha.

What should the king and artists do after doing what - is told :

सं वां कर्मणा समिषा हिनोमीन्द्राविष्णू अपसस्पारे अस्य ।
जुषेथां यज्ञं द्रविणं च धत्तमरिष्टैर्नः पथिभिः पारयन्ता ॥१॥

1. *TRANSLATION* :—O great king and artists ! you who

are like the sun and electricity, I increase your power by the most desirable action. I increase your power to take you to the end of this good act by providing food and other means. Take us across inviolable paths on which there are no violent wicked persons to obstruct. Lovingly undertake the *Yajna* in the form of the association of good men and uphold wealth or good reputation for us.

PURPORT :—O teachers and preachers ! as air and electricity, when used methodically in various vehicles, takes us to the distant destinations, in the same manner, when urging upon you to give us the knowledge of those things, we increase your power, being old, taking us across by unimpeded safe paths, help us in the acquisition of wealth and attainment of good reputation. Let us serve you both constantly.

NOTES & REMARKS :—(इन्द्राविष्णू) सूर्यविद्युतौ। (आदित्य:) स य: स विष्णु: यज्ञ: स: । स य: सयज्ञो सौ स आदित्य: (S. Br. 14, 1, 1, 6,) ।=The sun and electricity. (इन्द्राविष्णू) वायुविद्युतौ। अयं वा इन्द्रोयोऽयं वातो:पवते (S. Br. 14, 1, 1, 6)=The air and electricity. (हिनोमि) वर्धयामि । हि-गतौ वृद्धौ च (स्वा.) ।=Increase. (अरिष्टै:) अहिंसितैहिंसकरहितै: । रिष-हिंसायाम् (दिवा.) ।= Inviolable and safe, free form the violent persons.

What are they and what they do—is told :

या विश्वा॑सां जनि॒ता॑रा॑ मती॒नामिन्द्रा॒विष्णू॑ क॒लशा॑ सोम॒धाना॑ ।
प्र वा॒ं गिर॑: श॒स्यमा॑ना अवन्तु॒ प्र स्तोमा॑सो गी॒यमा॑नासो अ॒र्कै: ।२॥

2. *TRANSLATION* :—O kings and artists ! who are producers of all intellects, which are like the vessels in which *Soma* juice is put, speech praised by your *mantras* or honours and well-chanted songs, the sun and electricity convey to you many good things, protect them well.

PURPORT :—O highly learned persons ! those air and electricity, which are increasers of intellect (when we think over their proper use for various purposes) and bases of all knowledge, protect the speeches full of knowledge and good education by their due application.

NOTES & REMARKS :—(इन्द्रविष्णू) सूर्यविद्युतौ । विष्लृ-व्याप्तौ । तस्माद् व्याप्ता विद्युदपि विष्णुवदवाच्या ।=The sun and electricity. (इन्द्राविष्णू) वायु-विद्युतौ ।=The air and the sun. (अर्कैः) मन्त्रैः सत्कारैर्वा । अर्को मन्त्रो भवति । यदनेनार्चन्ति (NKT 5, 1, 4) अर्च-पूजायाम् (भ्वा.) तस्मादर्कः सत्कारः ।=Mantras or honours.

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How are they (king and artists)—is told :

इन्द्रा॑विष्णू मदपती मदाना॒मा सोमं॑ यातं॒ द्रवि॑णो॒ दधा॑ना ।
सं वा॑मञ्जन्त्व॒क्तुभि॑र्मती॒नां सं स्तोमा॑सः श॒स्यमा॑नास उ॒क्थैः ॥३॥

3. *TRANSLATION* :—O President of the Council and Commander-in-Cheif of the army ! you who are like the air and electricity, and protectors of joy, upholding wealth or good reputation come to preserve wealth or prosperity. Let the admirable praises of wisemen particularly sung at night with Vedic *Hymns* manifest you, so that you come to us with love.

PURPORT :—Those persons only deserve to administer the State, who like the air and electricity, being increasers of the joy of all, when praised by men, give knowledge and wealth.

NOTES & REMARKS :=(इन्द्राविष्णू) वायुविद्युताविव सभासेनेशौ ।= President of the council and commander-in-chief of the army. (अञ्जन्तु) प्रकटीकुर्वन्तु । अञ्जू-व्यक्तिम्रक्षणकान्तिगतिषु (रुधा.) ।=May manifest. (अक्तुऽभिः) रात्रिभिः । अक्तुरिति रात्रिनाम (NG 1, 7)=With nights.

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What do men do after approaching the king—is told :

आ वा॒मश्वा॑सो अभिमाति॒षाह॒ इन्द्रा॑विष्णू सध॒मादो॑ वहन्तु ।
जु॒षेथां॒ विश्वा॒ हव॑ना मती॒नामुप॒ ब्रह्मा॑णि शृणु॒तं गिरो॑ मे ॥४॥

4. *TRANSLATION* :—O President of the Council and Commander-in-Chief of the army ! you who are like the air and the

sun, serve with love all the wealth that is worth-giving and taking, belonging to those great heroes, who are able to overcome all haughty enemies and take you to the desired place together. Listen to my words attentively.

PURPORT :—O king ! if wise and mighty persons, who are able to subdue even the haughty enemies, come to you, they can spread all knowledge and prosperity in the world.

NOTES & REMARKS :—(अश्वासः) महान्तः ।=Great. (अभिमातिषाहः) येऽभिमानयुक्ताञ्छत्रून् सोढुं शक्नुवन्ति । अभिमातिषाहः संवृष्ठमान्यभिमातिषाह इति संतातिक षाप्मसह इत्येतत् (S. Br. 7, 3, 1, 46) षह शक्तौ (काशकृतनधातुपाठे दिवा 3, 17) ।=Who can subdue even the haughty enemies. (हवना) दातुमादातुमर्हाणि ।=Worth giving and Worth-taking (ब्रह्माणि) धनानि । ब्रह्मेति धननाम (NG 2, 10) ।=Wealth of various kinds.

What should they do again—is told :

इन्द्राविष्णू तत्पनयाय्यं वां सोमस्य मद उरु चक्रमाथे ।
अकृणुतमन्तरिक्षं वरीयोऽप्रथतं जीवसे नो रजांसि ॥५॥

5. *TRANSLATION* – O king and their subjects ! the air and the sun make the firmament admirable, when you are delighted by prosperity all around, you also desire them and make the best use. Do proclaim, what is the best thing. For our long life, make us prosperous.

PURPORT :- O king and their subjects ! as the air and electricity, when purified by the Yajna *(non-violent sacrifice), make the world, animate and inanimate, admirable and healthy, so you should do like that and by so doing increase our prosperity and span of life.*

NOTES & REMARKS :—(पनयाय्यम्) प्रशंसनीयम् । पन—व्यवहारे स्तुतौ च (भ्वा.) अत्र स्तुत्यर्थः स्तुतिः प्रशंसा ।=praise-worthy. (सोमस्य) ऐश्वर्यस्य । (सोमस्य) षु-प्रसवैश्वर्ययोः (भ्वा.) अत्र ऐश्वर्यार्थः ।=Of wealth or prosperity.

(रजांसि) ऐश्वर्य्याणि । रज इति पदनाम (NG4, 1) पद-गतौ गतेस्त्रिष्वर्थेषु प्राप्त्यर्थमादाय सुखहर्षं प्रापकम् ऐश्वर्यम् अथवा रञ्ज-रागे इति धातोः रजः शब्द प्रमाण रागम् उत्पादयतीति । रजः-ऐश्वर्यम् ।=Wealth of all kinds.

How should they be made and what should be done by men—is told :

इन्द्रांविष्णू हुविषां वावृधानाग्रांद्वाना नमंसा रातहव्या ।
घृतांसुती द्रविंणं धत्तमुस्मे संमुद्र स्थः कुलशः सोमुधानः ॥६॥

6. *TRANSLATION* :—O priest and the *Yajamana* (performer of the yajna) ! as the air and the sun purified and increasing men in health, by oblations, distributors of what is eaten (by the fire in the form of oblation) givers of what is worthgiving, by food materials, impelled by the butter, uphold for us wealth or good reputiion, so you should also do. You are like the vessel in which *Soma* and other invigorating herbs and plants are put—a jar full of water or firmament or cloud from which waters are rained down.

PURPORT :—O priest and performer of Yajna ! *by performing the* yaina *in which butter, fragrant and nourishing articles are put as oblations, purify the air and the sun, making all fortunate (by improving their health) be increasers of the happiness of all beings.*

NOTES & REMARKS :—(समुद्रः) सम्यक् आपो द्रवन्ति यस्मिंस्तदन्तरिक्षं मेघो वा । समुद्र इति अन्तरिक्षनाम (NG 1, 3) ।=Firmament or cloud from which the waters come down. (घृतासुती) घृतेन समन्तात् सुतिः प्रेरणं ययोस्तौ । षु-प्रसवैश्वर्ययोः अत्र-प्रसवार्थः । प्रसवः—प्रेरणा ।=Impelled by the butter on all sides.

The same subject—is continued :

इन्द्रांविष्णू पिबंतुं मध्वों अस्य सोमंस्य दस्रा जुठरं पृणेथाम् ।
आ वामन्धांसि मदिरार्ण्यंग्मन्नुप ब्रह्मांणि शृणुतं हवं मे ॥७॥

7. *TRANSLATION* :—O teachers and preachers ! you who

are destroyers of miseries, drink the sweet juice of the *Soma* and other invigorating herbs, which are delightful to take and like the air and electricity, fill up your helleys with them. Then listen attentively to the studies of Vedic hymns and what I have read. (Test me well in my studies).

PURPORT :—Those persons who remove all diseases of the body by taking proper medicines, the diseases of the soul by Vidya *(knowledge); association with good men and observance of* Dharma *(righteousness), become very mighty like the winds, acquire knowledge well and test their pupils in what they have studied, can drive away the miseries of all and give them joy and bliss.*

NOTES & REMARKS :—(दस्त्रा) दुःखक्षयितारौ । दसु-उपक्षये (दिवा.) ।= Destroyers of miseries. (अन्धांसि) अन्नानि । अन्धः इत्यन्ननाम (NG 2, 7) =Food of various kinds. (ब्रह्माणि) पठितानि वेदस्तोत्राणि ब्रह्म वै मन्त्रः (S. Br. 7, 1, 1, 5) वेदो ब्रह्म (J.U. Br. 4, 25, 3) ब्रह्म वा ऋक । कौषीतकी ब्राह्मणे 7, 10) ।=Studied Vedic hymns.

How are they (Indra and Vishnu)—is further told :

उभा जिग्यथुर्न परा जयेथे न परा जिग्ये कतरश्चनैनोः ।
इन्द्रश्च विष्णो यदपस्पृधेथां त्रेधा सहस्रं वि तदैरयेथाम् ॥८॥

8. *TRANSLATION ;*—O Commander-in-Chief of the army ! you who are like the pervasive electricity and President of the Council of ministers, both of you always conquer and neither of you be defeated. When you fight with your wicked enemies, you divide your grand and infinite army in three sections (land, navy and air force) we inspire all soldiers to fight valiently.

PURPORT :—O Chiefs of the army ! if you always try for the advancement of your army and for more and more proficiency in the sceince of warfare (or military science) then you may always achieve victory and may never be vanquished anywhere.

NOTES & REMARKS :—(उभा) सभासेनेशौ ।=President of Couneil of Ministers and the Commander-in-Chief of the army. (विष्णो) विद्युद्वद्व्यापनशील । विष्लृ-व्याप्तौ (जुहो.) ।=Pervasive like electricity. (सहस्रम्) असंख्यं सैन्यम् । सहस्रम् इति बहुनाम (NG 3, 1) ।=Infinite army.

Sūktam—70

Seer or Rishi of the Sūktam—Bhardvāāja. Devata or subject-Dyavaprithivyau. Chhanda—Jagati. Svara—Nishada.

How are the sun and the earth—is told :

घृतवती भुवनानामभिश्रियोर्वी पृथ्वी मधुदुघे सुपेशसा ।
द्यावापृथिवी वरुणस्य धर्मणा विष्कभिते अजरे भूरिरेतसा ॥१॥

1. *TRANSLATION* :—O men ! you should thoroughly know the sun and the earth, which are the principal beauty of the worlds; are endowed with many articles, spacious, full of sweet and other juices (saps). Of lovely firm or endowed with gold, containing much water or splendour, many germed upheld by the power of attraction and upholding of the sun or the air and undecaying.

PURPORT :—O men ! you should know the science of Geology and electricity. The two worlds (heaven and earth) are upheld by the sun and the air. Increase your power and fulfil your desire by knowing and utilising them properly.

NOTES & REMARKS :—(घृतवती) बहुघृतम् उदकं दीप्तिर्वा विद्यते ययोस्ते । घृतमित्युदकनाम । (NG 1, 12)=Full of sweet and other juices. (सुपेशसा) शोभनं पेशः सुवर्णं रूपं वा ययोस्ते । पेशः इति रूपनाम (NG 3,7) । पेशः इति हिरण्यनाम (NG 1,22)=Lovely or containing gold. (वरुणस्य) सूर्यस्य वायोर्वा । वरुण एव सविता (जैमिनीयोप. 4. 27, 3) सवा एषः (सूर्यः) अप प्रविश्य वरुणो भवति (कौषीतकिब्रा. 18; 9) वातो वरुण (मैत्रायणी स. 4, 6, 5 S. Br. 12, 9, 1, 16)=Of the sun or the air.

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How are they (the earth and the heaven)—is told :

असश्चन्ती भूरिधारे पयस्वती घृतं दुहाते सुकृते शुचिव्रते ।
राजन्ती अस्य भुवनस्य रोदसी अस्मे रेतः सिञ्चतं यन्मनुर्हितम् ॥२॥

2. *TRANSLATION* :—O men ! the earth and the heaven are

separate, with many streams, full of much water, made by God for doing good and pure deeds, shining, pour out for us water or genial flow, that is beneficial to all men. Use them for the benefit of all beings.

PURPORT :— O men ! the sun and earth are nourishers of all, endowed with water and other useful things and fulfillers of the desires of all. Know their properties and use them for the accomplishment of many purposes.

NOTES & REMARKS :— (असश्चन्ती) पृथक् पृथग्वर्त्तमाने । षच-समवाये (भ्वा.) =Existing separately. (मनुर्हितम्) मनुष्येभ्यो हितम् । ये विद्वांसस्ते मनवः (S. Br. 8, 6, 3,18)=Beneficial to men. (रेतः) उदकं वीर्यं वा । रेत इत्युदकनाम (NG 1, 12)=Water or semen.

How does a man become by knowing them—is told :

यो वांमृजवे क्रमंणाय रोदसी मर्तो ददाशं धिषणे स साधति ।
प्र प्रजाभिर्जायते धर्मणस्परि युवोः सिक्ता विषुरूपाणि सव्रता ॥३॥

3. *TRANSLATION* :— O kings and their subjects ! that man who gives himself up to the knowledge and proper application of the earth and heaven, which are the causes of intellect and cleverness, which enable you to go and come on a straight path, can accomplish many deeds. He in his seed is born again (begets progeny) and spreads by righteousness. From you flow things diverse in form, but ruled alike.

PURPORT :—Those men who know Geology and the science of electricity and the function of the heaven and earth, become endowed with good progeny, with animals, knowledge and kingdom.

NOTES & REMARKS :— (क्रमणाय) गमनागमनाय । क्रमु-पादविक्षेपे (भ्वा.) विप्लु-व्याप्तौ (जुहो.) =For going and coming. (विषुरूपाणि) व्याप्तरूपाणि ।= of pervasive forms.

How are they and what do they lead us to—is further told :

घृतेन द्यावापृथिवी अभीवृते घृतश्रिया घृतपृचा घृतावृधा ।
उर्वी पृथ्वी होतृवूर्ये पुरोहिते ते इद्विप्रा ईळते सुम्नमिष्टये ॥४॥

4. *TRANSLATION* :—O men ! those wise persons attain happiness from all things, who praise the electricity and firmament which are surrounded by water, whose wealth or beauty is in the lustre, who are united with radiance or water, which grow with splendour, are endowed with many articles and attributes, spacious in which the performers of the *Yajnas* or scientists are chosen and who being existant from a very long time are beneficient to all.

PURPORT :—O men ! as wise persons know the science of electricity and firmament and apply it for the accomplishment of various purposes, so you should also do.

NOTES & REMARKS : – (द्यावापृथिवी) विद्युदन्तरिक्षे । पृथिवीत्यन्तिरक्षनाम (NG 1, 3) = Electriciy and firmament or middle region. (घृतावृधा) घृतेन तेजसा वर्धेते । घृ-क्षरणदीप्त्योः (जुहो.) अत्र दीप्त्यर्थमदाय-तेजसेति व्याख्या । = Which go with or on account of splendour, (इष्टये) सङ्गतये । इष्टिरिति यज धातो निष्पन्नः । यज-देवपूजा सङ्गतिकरण दानेषु (भ्वा.) अत्र सङ्गतिकरणार्थः = For unifying.

What should be done with them—is told :

मधु नो द्यावापृथिवी मिमिक्षतां मधुश्चुता मधुदुघे मधुव्रते ।
दधाने यज्ञं द्रविणं च देवता महि श्रवो वाजमस्मे सुवीर्यम् ॥५॥

5. *TRANSLATION* :—O teachers and preachers ! with those sun and earth which are rainers of sweet water, which fulfil many desires with sweet water, whose functions are sweet or beneficient, and which are of divine nature, which uphold for us unifying dealing, wealth, great food, knowledge and good virgour, sprinkle sweetness upon us.

PURPORT :—O men ! you should act in such a manner,

that the earth and the sun whose functions are true, may become fulfillers of your desires, givers of sweet and other juices and increasers of wealth, food, strength and knowledge.

NOTES & REMARKS :—(यज्ञम्) सङ्गतिमयं व्यवहारम् । यज-देवपूजा-सङ्गतिकरणदानेषु (भ्वा.) अत्र सङ्गतिकरणार्थः =Unifying dealing. (श्रवः) अन्नम् । श्रव इत्यन्ननाम (NG 2, 7)=Food. (वाजम्) विज्ञानम् । वज-गतौ (भ्वा.) इति धातोर्निष्पन्नः गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थं ग्रहणम् ।=Knowledge.

How are they and what do they do—is further told :

ऊर्जं नो द्यौश्चं पृथिवी चं पिन्वतां पिता माता विश्वविदां सुदंससा ।
सरराणे रोदंसी विश्वशंम्भुवा सनिं वाजं रयिमस्मे समिन्वताम् ॥६॥

6. *TRANSLATION* :—O men ! you should know well the heaven and earth from which wise persons attain all happiness, which are doers of good deeds, which are givers of good delight, which bestow joy upon the world. May the heaven, which is like our father and the earth which is like mother, bestow upon us good share of food, riches and vigour.

PURPORT :—O men ! why do you not try to know the attributes of the sun, who is like our father and the earth which is like our mother. They are givers of all happiness, conveyors of all wealth and prosperity, auspicious, endowed with good functions and givers of strength and vigour. You should know and utilise them well.

NOTES & REMARKS :—(ऊर्जम्) अन्नं पराक्रमं वा । ऊर्ज-बलप्राणनयोः (चुरा.) ऊर्क् इति अन्ननाम (NG 2, 7)=Food or vigour. (पिन्वताम्) सुखयेताम् । पिवि-सेवने सेचने च (भ्वा.) अत्र सुख सेवनं सुखसेचनं वा ।=Make us happy. (सुदंससा) शोभनानि दंसासि कर्माणि ययोस्ते । दंस इति कर्मनाम (NG 2, 1) =Whose functions or deeds are good, doers of good deeds.

Sūktam— 71

Seer or Rishi of the Sūktam—Bharadvāāja. Devata—Savita. Chhandas—Jagati and Trishtup of various kinds. Svaras—Nishada and Dhaivata.

How should a king be—is told :

उदु ष्य देवः संविता हिंरण्ययां बाहू अंयंस्त सवंनाय सुक्रतुंः ।
घृतेनं पाणी अभि प्रुंष्णुते मखो युवां सुदक्षो रजंसो विधंर्मणि ॥१॥

1. *TRANSLATION* :—A king, who is bestower of happiness like the *Yajna* (non-violent sacrifice), very mighty in the discharge of his special duties, youthful, endowed with good intellect, enlightened and truthful, wealthy and impeller of good deeds, engages his admirable arms, decked with gold or with water or butter for bringing about prosperity. He burns from all sides those wicked persons who are opposed to the welfare of the world.

PURPORT :—That highly learned person, who has very strong and powerful arms, being very wise and righteous, constantly endeavours for the acquisition of wealth and prosperity. Having amassed wealth, he should make all subjects happy by establishing them in Dharma *or righteousness.*

NOTES & REMARKS :—(सवनाय) ऐश्वर्याय । षु-प्रसवैश्वर्ययोः (भ्वा.) अत्रोभयार्थ ग्रहणम् । प्रसवः—प्रेरणा ।= For wealth or prospertity. (सविता) ऐश्वर्यवान् सत्कर्मसु प्रेरको राजा = A king who is wealthy and impeller of good deeds. (पाणी) प्रशंसनीयौ । पण-व्यवहारे स्तुतौ च (भ्वा.) अत्र स्तुत्यर्थः ।= Praiseworthy. (प्रुष्णुते) अभिदहति । प्रुषु-दाहे (भ्वा.) = Burns.

How should a king be—is continued :

देवस्यं वयं संवितुः सवींमनि श्रेष्ठें स्याम वसुंनश्च दावनें ।
यो विश्वंस्य द्विपदो यश्चतुंष्पदो निवेशंने प्रसवे चासि भूमंनः ॥२॥

2. *TRANSLATION* :—O highly learned king ! you be our

ruler as you are devoted to that *Savita*—creator of the whole world, who pervades the act of creation and dissolution of all bipeds and quadrapeds, of this multiformed universe. As we are engaged in discharging our duties, in this good world created by God and in good dealings and giving wealth for the welfare of others, so you also act.

PURPORT :—O enlightened persons ! as the Lord of the world pervades and protects all in this universe, so you should protect this whole kingdom with knowledge and humility, being present whereever necessary.

NOTES & REMARKS :—(देवस्य) स्वप्रकाशस्य परमेश्वरस्य। दिवु-क्रीडा-विजिगीषा व्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु (दिवा.) अत्रद्युत्यर्थ:-द्युति:-प्रकाश: =Of Self-effulgent God. (सवितु:) सकल-जगदुत्पादकस्य ।=Of God who is the creator of the whole world. (सवीमनि) उत्पादिते जगति ।= In the world created by God. (भूमन:) बहुरूपस्य ।=Multiformed.

How should the king be and what should he do with whom—*is told* :

अदब्धेभिः सवितः पायुभिष्ट्वं शिवेभिरद्य परिपाहि नो गयम् ।
हिरण्यजिह्वः सुविताय नव्यसे रक्षा माकिर्नो अघशंस ईशत ॥३॥

3, *TRANSLATION* :—O king ! you who are impelleer of good deeds, with your protections, which are inviolable, auspicious and bestowers of happiness, protect our habitation, progeny or wealth today. O ruler ! whose tongue (speech) is well illumined with truth like gold, protect us for the fresh prosperity. Let no thief or dishonest person have us in his power. So you should arrange.

PURPORT :—That king alone can become popular, who protects his subjects with great labour and destroys all robbers and thieves and other wicked persons. He alone can become popular among his people by creating new wealth or prosperity.

NOTES & REMARKS :—(अदब्धेभिः) अहिंसकैरहिंसितैर्वा । दभ्नोति वधकर्मा (NG 2, 19)=Inviolable or non-violent. (गयम्) गयमपत्यं धनं गृहं वा । गय इति पत्यनाम (NG 2, 2) गय इति धननाम (NG 2, 10) गय इति गृहनाम (NG 3, 4) =1. Wealth, 2. progeny, 3. Home or habitation. (अघशंस) स्तेनः । अघशंसः इति स्तेननाम (NG 3, 24) =Thief or dishonest person.

The same subject of king and his duties—is continued :

उदु ष्य देवः सविता दमूना हिरण्यपाणिः प्रतिदोषमस्थात् ।
अयोहनुर्यजतो मन्द्रजिह्व आ दाशुषे सुवति भूरि वामम् ॥४॥

4. *TRANSLATION* :—O men! that man alone is fit to become a ruler, who is self-controlled, who has gold ornaments in his hands, who possesses firm chin, like the iron, who is unifier endowed with delighting and desirable tongue, giver of happiness and prosperity, who stands up for nourishing his subjects, as the sun rises after night. He urges his liberal subjects to do admirable deeds industriously.

PURPORT :—O men! you should all know that as the solar world, created and ordained by God never gives up its function even for a moment, in the same manner, the king who is ever ready to protect and nourish his subjects and does not waste a single moment, who urges upon all men to do noble deeds by his own example and who is rich. is in peace, self-control and has other good virtues is fit to become a king.

NOTES & REMARKS :—(दमूनाः) दमनशीलः । दमूना दममना वा दानमना वा दान्तमना वापि (NKT 4, 1, 4) =Self-controlled. (प्रतिदोषम्) यथा रात्रिं रात्रिं प्रति सूर्यस्तथा । दोषा इति रात्रिनाम (NG 1, 7) =As the sun rises after night. (वामम्) प्रशस्यं कर्म प्रति । वामः इति प्रशंस्यनाम (NG 8, 5) =Towards an admirable work.

How should that king be and like whom—is told :

उदूं अयाँ उपवक्तेवं बाहू हिरंण्ययां सविता सुप्रतीका ।
दिवो रोहांस्यरुहत्पृथिव्या अरीरमत्पतयत् कच्चिदभ्वंम् ॥५॥

5. *TRANSLATION* :- O men ! as the sun ascends to the summit of the sky and delights every thing on earth, so the king illuminates all great justice and acts like a master, who has firm and strong arms, doer of convincing acts when will such a king manifest like a good orator.

PURPORT :—O king ! when will you be like the sun, illuminated by justice and humility, strong armed and an absolutely truthful and reliable orator ? As God has made the sun in this world for the good of all, so He has ordained the king for the benefit of all.

NOTES & REMARKS :—(सुप्रतीका) शोभनानि प्रतीकानि प्रतीतिकराणि । कर्माणि याभ्यां तौ । प्रतीति:-विश्वास: प्रतीतिकराणि विश्वासोत्पादकानि—Convincing. =Whose good actions are convincing. (अभ्वम्) महान्तं न्यायम् । =Great justice.

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What should a king do for his subjects—is further told :

वाममद्य संवितर्वाममु श्वो दिवेदिवे वाममस्मभ्यं सावीः ।
वामस्य हि क्षयंस्य देव भूरेरया धिया वांमभाजः स्याम ॥६॥

6. *TRANSLATION* :— O king ! you are giver of wealth or prosperity, you create admirable happiness for us today, admirable happiness tomorrow, excellent happiness for us every day. O divine king ! with this intelect or good action, may we enjoy admirable joy of the praise-worthy home.

PURPORT :—O king ! as you generate for us—your subjects, every day an admirable happiness and protect us; therefore let us gladly obey you and be the enjoyers of wealth, home and good deeds.

NOTES & REMARKS :—(वामम्) प्रशस्यसुखम्। वामः इति प्रशस्यनाम (NG 3, 8)=Admirable happiness. (क्षयस्य) गृहस्य। क्षि-निवासगत्योः (तुदा.) अत्र निवासार्थः।=Of the home.

Sûktam-72

Seer or Rishi of the Sûktam—Bharadvāāja. Devata—Indra and Soma. Chhandas—Trishtup of various kinds. Svara– Dhaivata.

What should teachers and preachers do and like whom—is told :

इन्द्रा॑सोमा॒ महि॒ तद्वां॑ महि॒त्वं यु॒वं म॒हानि॑ प्र॒थमा॑नि चक्रथुः।
यु॒वं सूर्यं॑ विवि॒दथु॑र्यु॒वं स्व१र्विश्वा॒ तमां॑स्यहतं नि॒दश्च॑ ॥१॥

1. *TRANSLATION* :—O teachers and preachers ! as electricity and moon reach the sun, in the same manner, you attain the sun of justice. As they have many great actions, so with the greatness that is yours, you perform many adorable great actions like the observance of *Brahmacharya* (abstinence), acquisition and dissemination of knowledge etc. As they (electricity and moon) dispel darkness, so you destroy all sins born of ignorance and attain happiness and help others to attain it, also drive away all unjust revilers and hypocrites.

PURPORT :—O people ! as the moon etc. are illuminated by the sun, so by association of good teachers and preachers you be of illumined mind.

NOTES & REMARKS :—(इन्द्रासोमा) विद्युच्चन्द्रमसौ। यदशनिरिन्द्रस्तेन (कौषीतकी ब्राह्मणे 6, 9) चन्द्रमा वा सोमः (कौषीतकी ब्राह्मणे 16,5)=Electricity and moon. (प्रथमानि) ब्रह्मचर्यं विद्याग्रहणदानादीनि।=*Brahmacharya* (abstinence), acquisition and dissemination of knowledge.

What do they (Indra and Soma) do like whom—is told :

इन्द्रासोमा वासयथ उषासमुत्सूर्यं नयथो ज्योतिषा सह ।
उप द्यां स्कम्भथुः स्कम्भनेनाप्रथतं पृथिवीं मातरं वि ॥२॥

2. *TRANSLATION* :—O teachers and preachers ! as the air and electricity inhabit the dawn and the sun, so establish the people firmly with knowledge and justice. As they uphold the sky with the light, so uphold or support good dealing. As with their support, they spread out the earth-mother of all, so spread out or make the state advanced and lead all to happiness.

NOTES & REMARKS :—(इन्द्रसोमा) वायुविद्युताविव । योऽयं वायुः पवत एष सोमः (S. Br. 7, 3, 1. 1) स्तनयित्नु रेवेन्द्र (S. Br. 11,6,3,9) = Like the air and electricity.

How should they (Indra and Soma) deal and like whom—is told :

इन्द्रासोमावहिमपः परिष्ठां हथो वृत्रमनु वां द्यौरमन्यत ।
प्रार्णांस्यैरयतं नदीनामा समुद्राणि पप्रथुः पुरूणि ॥३॥

3. *TRANSLATION* :—O teachers and preachers ! as lightn' and the wind strike down the cloud, that covers the sun standing on all sides and pervade the waters, in the same manner, destroy ignorance and spread out knowledge. As they make flow many oceans full of water, so move the minds of men into the *Shastras* (scriptures) urge upon them to study them well. In this way, one of you may be regarded as the sky full of light and the other may follow him.

PURPORT :—O teachers and preachers ! as the wind and electricity strike down the cloud and cause rain, so exterminate all bad education and rain down good education everywhere.

NOTES & REMARKS :—(इन्द्रासोमौ) विद्युत्पवनौ ।=Lighting and wind. (अहिम्) मेघम् । अहिरिति मेघनाम (NG 1, 10)=Cloud. (अर्णांसि) उदकानि अर्णः इत्युदकनाम । (NG 1,12)=Raindown good edueation.

What should they do like whom—is told :

इन्द्रासोमा पुक्वमामास्वन्तर्नि गवामिद्दधथुर्वक्षणासु ।
अगृभ्णीतमपिनद्धमासु रुशच्चित्रासु जगतीष्वन्तः ॥४॥

4. *TRANSLATION* :—O teachers and preachers ! as the air and electricity ripen the unripe herbs and plants and uncover the rays of the sun in these rivers, establish good (lovely) form in these wonderful creations, so you should also do.

PURPORT :—Those persons are benevolent to all and auspicious, who like the electricity and air establish firm knowledge in all and make them move like the flow of the river.

NOTES & REMARKS :—(गवाम्) किरणानाम् । गाव: इति रश्मिनाम (NG 1,5)=Of the rays of the sun. (अनपिनद्धम्) अनाच्छादितम् । णह-बन्धने (दिवा.)=Uncovered.

What should they (teachers and preachers) do and like whom—is told :

इन्द्रासोमा युवमङ्ग तरुत्रमपत्यसाचं श्रुत्यं रराथे ।
युवं शुष्मं नर्यं चर्षणिभ्यः सं विव्यथुः पृतनाषाहमुग्रा ॥५॥

5. *TRANSLATION* :—O dear teachers and preachers ! like the air and electricity, give the knowledge to all that takes them away from misery, which pervades children and is very good to bear. Being full of splendour give that strength which is beneficial and fierce to good men and which is victorious over enemies.

PURPORT :—O teachers and preachers ! going every where or connected with all like the air and electricity, give birth to good children and generate physical and spiritual strength that is beneficial to all men, so that they may be able to overcome the armies of the enemies.

NOTES & REMARKS :—(तरुत्रम्) दुःखात्तारकम् । तृ-प्लवनसन्तरणयोः (भ्वा.) अत सन्तरणार्थ: ।=That which takes away or removes all misery. (चर्षणिभ्यः) मनुष्येभ्यः । चर्षणय: इति मनुष्यनाम (NG 2, 3)=For men.

Sûktām—73

Seer or Rishi of the Sûktam—Bharadvāāja. Devata-Brahaspati. Chhanda—Trishtup. Svara-Dhaivata.

How should a king be and like whom is told :

यो अंद्रिभित्प्रथमजा ऋतावा बृहस्पतिराङ्गिरसो हविष्मांन् ।
द्विबर्हज्मा प्राघर्मसत्पिता न आ रोदसी वृषभो रोरवीति ॥१॥

1. *TRANSLATION :*—O king ! you should be like the sun, who is dispenser of clouds, first born, producer of water, sustainer of the earth and other worlds, born from (the combination of) air and electricity, partaker of the oblations, the support of the earth in which fire is kindled—born by rubbing of two sticks (*Aranis)*, repository and diffuser of heat, causer of rain, who is like our father, makes great sound in the two worlds—the heaven and the earth, through lightning etc.

PURPORT :—The king who is the destroyer of his enemies, as the sun is of clouds, the greatest, nourisher of the great and righteous persons, rainer of happiness on earth, preaches justice among his subjects repeatedly, he being man of forgiving nature-like the earth and mighty, should behave like father towards his subjects.

NOTES & REMARKS :—(अद्रिभित्) मेघच्छेत्ता । अद्रिरिति मेघनाम (NG 1, 10) =Breaker of the clouds. (बृहस्पतिः) बृहतां पृथिव्यादीनां पालकः । बृहस्पतिर्बृहतः पाता वा पालयिता वा (NKT 10, 1, 12) =Nourisher or sustainer of the earth and other worlds. (अङ्गिरसः) योऽङ्गिरसो वायु-विद्युताम् प्रथमुत्पन्नः । अङ्गिरा उल्मागिनः (S. Br. 1, 4, 1, 25) प्राणो वा अङ्गिरसः (S. Br. 6, 1, 2, 8) =Born of the air and electricity. (द्विबर्हज्मा) यो द्वाभ्यां बृंहते स द्विबर्हास्तेन द्विबर्हेण युक्ता ज्मा भूमिर्यस्य । =The sueporter of the earth on which fire is kindled.

What kind of Commanders of army should be appointed by the king—is told :

जनाय चिद्य ईवंत उ लोकं बृहस्पतिर्देवहूतौ चकार ।
घ्नन्वृत्राणि वि पुरो दर्दरीति जयञ्छत्रूंरमित्रान्पृत्सु साहंन् ॥२॥

2. *TRANSLATION* :—O men ! that person alone is fit to be the commander of an army, who when the enlightened persons, call him, like the solar world, illuminates happiness or place that is worth seeing for the man who approaches him, who putting up with the foes conquering and killing his enemies, and gaining wealth (by conquest) demolishes various cities of the adversaries.

PURPORT :—O king ! those persons should be appointed by you, as commanders of your armies, who are glad to nourish the subjects with justice, who are endowed with perfect physical and spiritual strength, are brave and highly learned, so that they may be able to conquer the foes, to combat and destroy them and achieve victory and wealth in the battles.

NOTES & REMARKS :—(इयते) उपगताय । ईङ्-गतौ (दिवा.)=For the person who approaches. (वृत्राणि) धनानि । वृत्रम् इति धननाम (NG 2, 10)=Riches, wealth of various kinds. (दर्दरीति) भृशं विदृणाति (दर्दरीति) । दॄ-विदारणे (क्र्या.) ।=Demolishes, breaks down. (पृत्सु) सङ्ग्रामे । पृत्सु इति संग्रामनाम (NG 2, 17)=In the battle.

How should the king be—is further told :

बृहस्पतिः समजयद्वसूनि महो व्रजान् गोमतो देव एषः ।
अपः सिषासन्त्स्वरप्रतीतो बृहस्पतिर्हन्त्यमित्रमर्कैः ॥३॥

3. *TRANSLATION* :—O men ! as the sun strikes down the clouds, that have within them the rays and by raining down water nourishes the world, in the same manner, this protector of the great Vedic speech like the sun, the great and splendid king, not loved by his enemies, good protector of the vast state, guarding his subjects well with thunderbolt like powerful weapons, kills his foes and conquers them, gains abundant wealth and generates undecaying happiness like the firmament.

PURPORT :—That king alone becomes great among the rulers, who shining like the sun with knowledge, humility and good helpers,

nourishing his subjects and giving fearlessness to all, keeps away all evil-doers.

NOTES & REMARKS :—(बृहस्पतिः) सूर्य इव बृहत्या वेदवाचः पालकः ।= The protector of the great Vedic speech like the sun. (बृहस्पतिः) बृहतो राज्यस्य यथावद्रक्षकः । वाग् वै बृहती तस्या एष, पति स्तस्माद् बृहस्पतिः (S. Br. 14, 4, 1, 22) = Good protector of the vast state. (व्रजान्) मेघान् ।= Clouds. (अर्कैः) वज्रादिभिः । अर्क इति वज्रनाम (NG 2,20) = With powerful weapons.

Sūktam—74

Seer or Rishi of the sūktam—Bharadvāāja. Devata—Soma and Rudra. Chhanda-Trishtup. Svara—Dhaivata.

What kinds of king and Physician are good—is told :

सोमारुद्रा धारयेथामसुर्यं१ प्र वामिष्टयोऽरमश्नुवन्तु ।
दमेदमे सप्त रत्ना दधाना शं नो भूतं द्विपदे शं चतुष्पदे ॥१॥

1. *TRANSLATION* :—O king and *Vaidya* (physician) ! you who are like the moon and *Prāna* (vital breath) uphold the benevolence of the cloud, so that your noble desires may be well fulfilled. At every home, bearing the seven diamond like charming things, bestow happiness upon us; happiness upon our bipeds and quadrupeds.

PURPORT :—*O men ! that king who is like the moon and* Vaidya (*physician*), *who is like the* Prāna *make all fearless and free from diseases, attain all happiness. Those who increase the wealth and health of the people, can enjoy much happiness from the bipeds and quadrupeds.*

NOTES & REMARKS :—(सोमारुद्रा) चन्द्रप्राणाविव राजवैद्यौ । चन्द्रमा वै सोमः (कौषीतकी ब्राह्मणे 16, 5) प्राणा वै रुद्राः । प्राणा हर्दां सर्वं रोदयन्ति (जैमिनीयोपनिषद् ब्राह्मणे 4, 2, 6) = A king and *Vaidya* (Physician) who are like the moon and the *Prāna*. (दमेदमे) गृहे-गृहे । दम इति गृहनाम (NG 3, 4) = In

every house. (सप्तरत्ना) एतत्संख्याकानि रमणीयानि हीरकादीनि ।=Seven diamonds and other charming gems.

TRANSLATOR'S NOTE :—सप्त रत्नानि—Unfortunately the revered commentator has not explained or enumerated the seven gems. Sayanacharya also has not explained them in his commentary and has simply stated सप्तरत्नानि धारयन्तौ, on which Prof. Wilson has remarked 'Possessors of the seven precious things—सप्त रत्नावधाना'. No explanation is given by the Scholiast, as to what they are. (Wilson) in his notes on P.307 Vol. IV. on consulting : "The student's Sanskrit English Dictonary by V. S. Apte, I found the following two verses giving the names of the five रत्न Ratnas or Precious things some what differently. They are—

(1) नीलकं वज्रकं चेति पद्मरागश्च मौक्तिकम् ।
प्रवालं चेति विज्ञेयं पञ्चरत्नं मनीषिभि: ॥

(2) कनकं हीरकं नीलं, पद्मरागश्च मौक्तिकम् ।
पञ्च रत्नमिदं प्रोक्तम् ऋषिभि: पूर्वदर्शिभि: ॥

So we add in the first verse quoted here कनक (Gold) and हीरकम् (Diamonds) the number of seven given in the mantra is complete.

What should Soma and Rudra remove generating what—is told :

सोमारुद्रा वि वृहतं विषूचीममीवा या नो गयमाविवेश ।
आरे बाधेथां निर्ऋतिं पराचैरस्मे भद्रा सौश्रवसानि सन्तु ॥२॥

2. *TRANSLATION* :—O king and physician! who are creators of happiness like the *Soma* and other herbs and *Prāna*, expel the disease like cholera etc., which has entered into our dwelling or our progeny. Keep away from us, the bad policy, which is giver of misery and which is followed by our wicked enemies, so that many prosperous means of sustenance be ours.

PURPORT :—*By the efforts of those kings and physicians, who drive away diseases even before they enter our bodies and keep away bad-policy and bad-diet before hand, by their labour. Let all men attain health, wealth and food grains in abundance.*

NOTES & REMARKS :—(सोमारुद्रा) ओषधिप्राणवत्सुखसम्पादकौ । = Bestowers of happiness like *Soma* and other herbs or plants and *Prāna*. (गयम्) गृहम् अपत्यं वा । गय इति गृहनाम (NG 3, 4) गय इतिधन-नाम (NG 2, 10) गय इत्यपत्यनाम (NG 2, 2) = Home or progeny. (निर्ऋतिम्) दुःखप्रदां कुनीतिम् । निर्ऋतिः-कृच्छ्रापत्तिः निरमते: ऋच्छतेर्निर्ऋतिरि (NKT 2, 2, 9) । = Bad-policy which is giver of misery.

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What should they (Soma and Rudra) do—is told :

सोमारुद्रा युवमेतान्यस्मे विश्वा तनूषु भेषजानि धत्तम् ।
अव स्यतं मुञ्चतं यन्नो असत्तनूषु बद्धं कृतमेनो अस्मत् ॥३॥

3. *TRANSLATION* :—O king and Physician ! you who are like the *Soma* creeper and air purified by the *Yajna*, set free and draw away the sin (bad-diet or lack of abstinence) committed, which we have still inherent in our persons. Provide for our bodies all needful medicines to heal and cure us.

PURPORT :—*O king ! you should propagate the medical science, make our bodies diseaseless, urge us to make them engaged in doing good deeds with labour, separate all miseries and honour* Vaidyas *(good physicians).*

NOTES & REMARKS :—(सोमारुद्रा) यज्ञशोधितौ सोमलतावायू इव राज वैद्यौ = King and physician like the *Soma* (moon creeper) and air. (एनः) कुपथ्यादिकम् अपराधं वा । = Sin or lack of proper diet and rules of health

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What do they—the king and the physician do again—is told :

तिग्मायुधौ तिग्महेती सुशेवौ सोमारुद्राविह सु मृळतं नः ।
प्र नो मुञ्चतं वरुणस्य पाशाद् गोपायतं नः सुमनस्यमाना ॥४॥

4. *TRANSLATION* :—O king and physician ! you who are like the *Soma* and other herbs and *Prānas* (vital breaths), who are armed with sharp weapons and thunderbolt like arms—kind and

loving, be gracious unto us. Release us from the noose (band) of the fierce disease, powerful like the *Udāna* (a vital breath). Keep us from sorrow in your loving kindness.

PURPORT :- *O men! as great medicine and* Prānas *always nourish all, so good kings and physicians protect all from difficulties and diseases.*

NOTES & REMARKS :—(तिग्महेती) तिग्मस्तीक्ष्णो हेतिर्वज्रो ययोस्तौ । हेतिरिति वज्रनाम (NG 2, 20) = Whose arms like thunderbolt are sharp. (वरुणस्य) उदानस्येव बलवतो रोगस्य । प्राणोदानौ वै मित्रावरुणौ (S. Br. 1, 8, 3, 12; 3, 6, 1. 16) तस्मात् वरुण उदान इति स्पष्टम् उदानवत्प्रबलरोगग्रहणमत्र । = Of the full disease powerful like *Udāna* (a vital breath).

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Sūktam—75

Seer or Rishi of the Sūktam—Pāāyu Bharadvāāja. Devata or subjects—weapons, persons and implements employed in war. Chhandas—Trishtup, Jagati, Anushtup, Ushnik. Svaras-Dhaivata, Gandhara, Rishabha and Panchama.

What arms should the heroes hold and what should they do—is told :

जीमूतस्येव भवति प्रतीकं यद्वर्मी याति समदामुपस्थे ।
अनाविद्धया तन्वा जय त्वं स त्वा वर्मणो महिमा पिपर्तु ॥१॥

1. *TRANSLATION* :—O hero! the armour is beautiful like the cloud. Mailed warrior advances in the front of the battle. With your body unwounded by the arms and missiles conquer your enemies. Let the significance or thickness of the armour defend you.

PURPORT :—*Those brave persons, who fight in the battle, armed with armours or coats of mail beautiful like the clouds can conquer their enemies, being unwounded. The heroes should adopt all such means, as save their bodies from the wounds caused by weapons and missiles.*

NOTES & REMARKS :—(जीमूतस्येव) मेघस्येव । घनजीमूत मुदिरं जल-मुग्-

मयोनव: (अमरकोशे 12, 9) = As of the cloud. (वर्मी) कवचधारी । धाराधरो जलधरस्तडित्वान् वारिदोऽम्बुभृत् ।= Wear of an armour or coat of mail. (अनाविद्धया) शस्त्रास्त्ररहितया ।= Unwounded by the weapons and missiles.

TRANSLATOR'S NOTES :—The word जीमूत: is used for cloud even in classical Sanskrit as given in the well known Sanskrit lexicon of Amara Sinha.

What should heroes do with what—is told :

धन्वना गा धन्वनाजिं जयेम धन्वना तीव्राः समदो जयेम ।
धनुः शत्रोरपकामं कृणोति धन्वना सर्वाःप्रदिशो जयेम ॥२॥

2. *TRANSLATION* :—O heroes ! with the bow and other arms and missiles, which disappoint the hope of the foes, let us conquer the land, let us be victorious in the battles, let us overcome even our fierce-exulting enemies in battles and let us with the help of the bows and various other weapons subdue all enemies in different directions.

PURPORT :—*Those persons are victorious everywhere in battles. who study the military science thoroughly (through Dhanurveda etc.), pratctise the manufacture of the weapons and missiles and know how to apply them.*

NOTES & REMARKS :—(धन्वना) धनुराद्येन शस्त्रास्त्रेण ।= By the bow and other weapons and missiles. (गा:) भूमि: । गौरिति पृथिवीनाम (NG 1,1) = Lands.(समद:) सङ्ग्रामान् । समत्सु इति संग्रामनाम (NG 2,17) = Battles.

TRANSLATOR'S NOTES ;—धन्व or bow is the symbol of all weapons and missiles.

How the heroes work and with what—is told :

वक्ष्यन्तीवेदा गनीगन्ति कर्णं प्रियं सखायं परिषस्वजाना ।
योषेव शिङ्क्ते वितताधि धन्वञ्ज्या इयं समने पारयन्ती ॥३॥

3. *TRANSLATION* :—O heroes ! you should know well and

properly use the bow-string which drawn tight upon the bow and making way in battle. repeatedly approaches the ear of the warrior, making and undistinct sound, as if proposing to say something agreeable like a wife, embracing her husband, who is her best friend and sweetly whispering something in his ears.

PURPORT :—There is Upamalankara or simile used in the mantra. O brave warriors ! as a wife is intimately connected with her husband, who is to her—the best friend, as a female teacher is intimately connected with her girl students, and they take them away from misery and ignorance, so this bow-string takes the warrior across the battle (by making him victorious and thus gladdens him.)

NOTES & REMARKS :—(गनिगन्ति) भृशं गच्छति । गनीगन्ति-आगच्छतीत्यस्य मंत्रस्य भाष्येयास्काचार्यो (NKT 9, 2, 18) = Going repeatedly (सखायम्) मित्रमिव वर्त्तमानं पतिम् । = Her husband who is wife's beloved friend. (शिङ्क्ते) अव्यक्तं शब्दं करोति । शिङ्क्ते शब्दं करोति । समने-सङ्ग्रामे । = Makes an indistinct sound.

What should the heroes do for whom—is told :

ते आचरन्ती समनेव योषा मातेव पुत्रं बिभृतामुपस्थे ।
अप शत्रून् विध्यतां संविदाने आर्त्नी इमे विष्फुरन्ती अमित्रान् ॥४॥

4. *TRANSLATION* :—O hrave persons ! may the two extremities of the bow making the foes tremble and uphold victory which is like two ladies, a loving wife (of one mind with her husband) doing always what is dear to her husband and a mother nursing the child upon her lap, who (both of them) are like the ladies keeping their promise and going about their duties.

PURPORT :—Two similes are used in the mantra. As a loving and serving wife gladdens her husband constantly and as a mother gladdens her son, so keep away from enmies with powerful weapons and missiles and enjoy happiness.

NOTES & REMARKS :—(आचरन्ती) समन्तात्प्रियाचरणं कुर्वन्त्यौ ।= Doing what is dear and agreeable. (संविदाने) प्रतिज्ञापालिके इव । = Like

two ladies keeping their promise. (आर्त्नी) गच्छन्त्यौ । ऋ गतौ (क्या.) = Going about. (विष्फुरन्ति) कम्पयन्त्यौ । वि + स्फुर स्फुरणे (तुदा.) = Shaking, making tremble.

What should brave persons hold—is told :

बह्वीनां पिता बहुरस्य पुत्रश्चिश्चा कृणोति समनावगत्य ।
इषुधिः सङ्काः पृतनाश्च सर्वाः पृष्ठे निनद्धो जयति प्रसूतः ॥५॥

5. *TRANSLATION* :—O men ! like a person with many sons, father of many daughters, he clangs and clashes as he goes to battle with the quiver slung on the back, the born hero, vanquishes all the scattered armies.

PURPORT :– O brave persons ! if you have a quiver, you can destroy your enemies and guarding the people like a father guarding his children, you can conquer all the armies of your enemies.

NOTES & REMARKS :—(संकाः) सङ्ग्रामान् । संका इति सङ्ग्रामनाम (NG 2, 17) = Standing in the battle field. (पृतनाः) शत्रुसेनाः । पृतना इति मनुष्यनाम (NG 2, 3) अत्र शत्रुग्रहणम् । = The armies of the enemies. (चिश्चा) चिश्चेति शब्दानुकरणम् । = Imitation of the sound.

What should the heroes do like whom—is told :

रथे तिष्ठन्नयति वाजिनः पुरो यत्रयत्र कामयते सुषारथिः ।
अभीशूनां महिमानं पनायत मनः पश्चादनु यच्छन्ति रश्मयः ॥६॥

6. *TRANSLATION* :—The skilful driver, sitting in the charming chariots, guides his horses in front of him, in whichever direction he likes. Just as the mind keeps the organs under control, so reins from behind, control the horses. See and admire the strength of these controlling reins.

PURPORT :– O king and other brave persons ! being self-controlled, go to the end of (complete) your work as a skilful charioteer does

with his chariot. Get your noble desires fulfilled by following the president in doing your great business and training your servants well.

NOTES & REMARKS :—(अभीशूनाम्)। 1. बाहूनाम् 2. रश्मिनाम्। अभीशू इति बाहुनाम (NG 2,4) अभीशवः इति रश्मिनाम (NG 1,5)= Of the arms, of the reins. (पनायत)व्यवहरत स्तुत वा। पन-व्यवहारे स्तुतौ च (भ्वा.) =Deal or admire.

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Whom should man conquer with what —is further told :

तीव्रान् घोषान् कृण्वते वृषपाणयोऽश्वा रथेभिः सह वाजयन्तः।
अवक्रामन्तः प्रपदैरमित्रान् क्षिणन्ति शत्रूँरनपव्ययन्तः॥७॥

7. *TRANSLATION* :—Strong horses yoked to the chariots and showing forth their vigour, rain dust with their hoofs and are neighing loudly. With their forefeet descending on the enemies, they never flinching, trample and destroy them. Fire, electricity etc. should be used properly.

PURPORT :—*O kings and officers of the State! you should train your horses well, apply fire, electricity etc. properly and methodically and having attacked your enemies, conquer them.*

NOTES & REMARKS :—(वृषपाणयः) वृषस्येव पाणिर्व्यवहारो येषान्ते। पण-व्यवहारे (भ्वा.)= Whose dealing is like the strong bulls. (अश्वाः) तुरङ्गा वह्न्यादयो वा। अग्निर्वा अश्वः श्वेतः (S. Br. 3,6,2,5) = Horses or fire, electricity etc.

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What should men do standing where—is told :

रथवाहनं हविरस्य नाम यत्रायुधं निहितमस्य वर्म।
तत्रा रथमुप शग्मं सदेम विश्वाहा वयं सुमनस्यमानाः॥८॥

8. *TRANSLATION* :—O men! let us being ever thoughtful or acting with good thoughts, honour that vehicle (aircraft etc.) each day that passes, in which necessary ingredients-canon, shield, bow, arrow, armour and military equipment of this warrior for propelling it are laid.

PURPORT :—*O men ! ever beat the enemies with good and proper deliberation and with the vehicles in which fire, electricity etc. have been properly used and wh!ch contains weapons etc.*

NOTES & REMARKS :—(हविः) आदातव्यम् । हु-दानादनयोः आदाने च (जुहो.) = Things to be taken, food materials etc. (सुमनस्यमानाः) सुष्ठु विचारं कुर्वन्तः := Thinking over well, doing acts after good deal of deliberations.

TRANSLATOR'S NOTES :—Here the third meaning of the verb root has been taken सु+मन—ज्ञाने (दिवा.)

How shold the officers of the State be—is further told :

स्वादुषंसदः पितरो वयोधाः कृच्छ्रेश्रितः शक्तीवन्तो गभीराः ।
चित्रसेना इषुबला अमृध्राः सतोवीरा उरवो व्रातसाहाः ॥९॥

9\. *TRANSLATION* :– O king ! nourish your subjects, as fathers serve their children, with the help of those righteous men, who are partakers of good food, long-lived, patient in adversity and resorting to *Dharma* (righteousness) mighty, deep (cool) minded, armed with wondrous army, strong in arrows and other good weapons and having strong armies, not killing any one unjustly, endowed with much enregy, waney, invincible and conqueror of numerous hosts.

PURPORT :—*O men ! you should enthrone that man, as king who is cultured and civilised, who is nourisher of his subjects like a father, long-lived, not shaken by calamities, mighty, deep minded, possessor of wonderful army, well-versed in the military science and in the use of arms and missile, powerful, subduer of the adversaries and endowed with many qualities, good actions and temperament.*

NOTES & REMARKS ;—(कृच्छ्रेश्रितः) ये कृच्छ्रे दुःखेऽपि धर्मं श्रियन्ति सेवन्ते । श्रिञ्-सेवायाम् (भ्वा.) = Those who resort to *Dharma* (righteousness or duty) even when calamities fall. (व्रातसाहाः) ये व्रातान्छत्रु समूहान्सहन्ते ते । षह-शक्तौ (काशकृत्स्नधातुपाठे 3, 17) = Who subdue the host of hostiles by their strengh.

How should men deal with one another --is told :

ब्राह्मणासः पितरः सोम्यासः शिवे नो द्यावापृथिवी अनेहसा ।
पूषा नः पातु दुरितादृतावृधो रक्षा माकिर्नो अघशंस ईशत ॥१०॥

10. *TRANSLATION* :— O *Brahmanas*—knowers of God and the Vedas ! who are like our fathers, kind towards all people and men of peaceful disposition, keep us away from all unrighteousness. Teach and preach to us, which are promoters of truth in such a manner that the non-violent sun and earth may coduce to our welfare. The nourisher endowed with knowledge and humility may protect us from all wicked conduct, so that a thief or dishonest person may not master us.

PURPORT :—O men ! you should serve those enlightened persons, who may endow you with knowledge and humility and make you happy with the science of electricity and Geology etc. and keep you away from all unrighteous conduct and the king, who protects you constantly from thieves and robbers.

NOTES & REMARKS :—(ब्राह्मणासः) वेदेश्वरवेत्तारः । तद् वेदवा स ब्राह्मण ब्रह्म अधीते तद्वतीते तद्वेदं । अथाध्यायाम् अप् प्रत्ययः =Knowers of the Vedas and God' (पितरः) पितर इव प्रजानामुपरि कृपालवः । पा-रक्षणे (अदा.)= Gracious or kind towards the people. (अनेहसा) अहिंसके । एहः इति क्रोधनाम (NG 2, 13) क्रोधो हिंसाया एव रूपम् । तद् रहितो =Non-violent (अघशंसः) स्तेनः । अघशंस इति स्तेननाम (NG 3, 24)=Thief or dishonest person.

How swift-moving is earth and why do the heroes fight—is told :

सुपर्णं वस्ते मृगो अस्या दन्तो गोभिः सन्नद्धा पतति प्रसूता ।
यत्रा नरः सं च वि च द्रवन्ति तत्रास्मभ्यमिषवः शर्म यंसन् ॥११॥

11. *TRANSLATION* :—O men ! this earth controlled or well connected by the sunt rays and the cows revolves like a deer. There are laws in it and among the people which are working properly and which cover or preserve a good protector. This earth, where warriors run together in different directions, you should act in such a manner that the armour etc. may bestow happiness upon us and we may be safe.

PURPORT :– O men ! you should gather heroes for the preservation of the land which has been made by God for nourishing all creatures, which revolves swiftly like the deer and for which many battles are fought.

NOTES & REMARKS ;—(सुपर्णम्) शोभनं पर्णं पालनं यस्य तम् । सु+पृ-पालन-पूरणयोः । (जुहो.) अन्नपालनार्थं ।=Good protector. (वस्ते) आच्छादयति । वस-आच्छादने (अदा.)=Covers, protects. (दन्तः) येन दशंति सः ।=Which bites or punishes the guilty.

· *TRANSLATOR'S NOTES* :—दन्तः is from दमु-उपशमे (दिवा.) हसिमृग्रिण्वामिदमिलूपूधुर्विभ्यस्तन् (Un. K. 3, 86). Rishi Dayananda Saraswati in his commentary on the Yajurveda 29.48 has explained accordingly as दाम्यते जनैः सः ।

What kind of bodies should be build by men and how—is told :

ऋजीते परि वृङ्धि नोऽश्मा भवतु नस्तनूः ।
सोमो अधि ब्रवीतु नोऽदितिः शर्म यच्छतु ॥१२॥

12. *TRANSLATION* :—O highly learned king ! you who are of upright nature drive away straight, disease from us. Let the physician, who extracts the essence of various herbs and plants, give us instructions, as to how can our body become strong like the stone. May the earth, which is like our mother, give us happiness and good abode to live in.

PURPORT :—The king should endeavour, in such a manner, that the bodies of the Kshatriyas *(warriors) may become strong and firm like the stone, by the observance of* Brahmacharya *(abstirence) for a long period,,renunciation of passions and exercise. The preachers should also give such teachings to all, so that all have strong and firm bodies and souls.*

NOTES & REMARKS :—(ऋजीते) ऋजु गच्छति ।=He who goes straight, is a man of upright nature. (सोमः) यः सुनोति स विद्वान् ।=One who extracts the essence of herbs and plants—a physician. (अदितिः) मातेव भूमिः । अदितिरदीना देवमातेति (NKT 4, 4, 22) अदितिर्मातेति (Rig. 1, 89, 10) । माताभूमिः पुत्रो अहं पृथिव्याः (Atharveda 12, 1, 10)= The earth which is like our mother.

What should a queen do in the battle—is told :

आ जंङ्घन्ति सान्वेषां जघनाँ उप जिघ्नते ।
अश्वाजनि प्रचेतसोऽश्वान्त्समत्सु चोदय ॥१३॥

13. *TRANSLATION* :—O queen ! you who know how to train horses, urge upon those heroes to fight well in the battles. who sharply whip the organs of these enemies and kill the wicked evil-doers and who are mighty persons endowed with good knowledge.

PURPORT :—In the absence of the king ! let the queen be the Commander-in-Chief of the army in the battles. As a king should urge, encourage and inspire and gladden the heroes to fight, so she should also do.

NOTES & REMARKS :—(अश्वाजनि) अश्वानां प्रक्षेप्त्रि । अज-गतिक्षेपणयोः (भ्वा.) =Trainer of the horses. (जघनान्) नीचकर्मकारिणः ।=Evil-doers. (सानु) अवयवान् । =Organs or limbs of the body. (समत्सु) संग्रामेषु । समत्सु इति संग्रामनाम (NG 2, 17) =In the battles.

How should the king and his attendants deal with one another—is told :

अहिरिव भोगैः पर्येति बाहुं ज्याया हेतिं परिबाधमानः ।
हस्तघ्नो विश्वा वयुनानि विद्वान् पुमान्पुमांसं परि पातु विश्वतः ॥१४॥

14. *TRANSLATION* :—O king ! honour that learned person well, who discharging arrows from the bow-string and protecting the arms of his master and extirpating the opposing foe from all sides, rains all with enjoyable objects, like the cloud and guards all industrious persons, knowing his duties properly.

PURPORT :—O heroes ! you should protect from all sides, that king, who rain all enjoyable objects like the cloud and being endowed with the knowledge of all sciences, pleases and satisfies all by all means.

NOTES & REMARKS :—(अहिरिव) मेघ इव । अहिरिति मेघनाम (NG 1, 10) =Like the cloud. (वयुनानि) ज्ञानानि । वयुनम् इति प्रज्ञानाम (NG 3,9) =Knowledge.

How should a queen be—is further told :

आलाक्ता या रुरुशीर्ष्ण्यथो यस्या अयो मुखम् ।
इदं पर्जन्यरेतस इष्वै देव्यै बृहन्नमः ॥१५॥

15. *TRANSLATION* :—We offer great salutations to the brave and divine lady, who has weapons associated with poison or medicines made from poison but converted into healing herbs, whose head is like the head of a (Ruru) particular deer and whose mouth is endowed with something containing iron—like, whose vital energy is fertile like the water of the cloud, who is active and going about to discharge her duties.

PURPORT :—O men ! that queen must be respected by her-heroes, who is the knower of the art of archery and well versed in the application of arms and missiles.

NOTES & REMARKS :—(आलाक्ता) आलेन विषेण दिग्धा युक्ता ।= Having weapons whose points anointed with poison. (पर्जन्यरेतसे) पर्जन्यस्य रेतः उदकमिव रेतो वीर्यं यस्याः सा ।= Whose vital energy is fertile like the water of cloud.

TRANSLATOR'S NOTES :—By आलाक्ता or विषेणदिग्धायुक्ता may be meant, either having weapons whose point is anointed with poison, to kill the wicked enemies or the drugs made from some poisonous substances like Arsenic or Aconite etc. converted into healing medicines.

What should the Commander of an army order his army to do—is told :

अवसृष्टा परा पत शरव्ये ब्रह्मसंशिते ।
गच्छामित्रान्प्र पद्यस्व मामीषां कं चनोच्छिषः ॥१६॥

16. *TRANSLATION* :—O men of the army ! you who are expert in the art of archery, admired by the Commandet-in-Chief- and knowing the Vedas on persuation, go afar, encounter the foes, achieving victory by slaying them. Let not even one of those distant foes escape.

PURPORT :—The commander of an army should train his army well and when the time of war approaches, he should order his army not to allow even a single foe to escape.

NOTES & REMARKS :—(शरव्ये)ये शरान् व्याप्नुवन्ति तत्र साधिव ।=Army good in using arrows and weapons. (ब्रह्मसंशिते) ब्रह्मणा वेदविदा सेनापतिना प्रशंसिते । ब्रह्म सर्वविद: सर्वं वेदितुमर्हति । ब्रह्मा परिवृढ: श्रुतत: (NKT 1,3, 8) यमेवामुत्रर्यं विद्यार्यं तेजो रसं प्रावृहत् तेन ब्रह्मा ब्रह्मा भवति (कौषीतकी ब्राह्मणे 6, 11) =Admired by a commander of the army, who is well-versed in the Vedas.

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The subject of orders given by C-in-C to its army—is continued :

यत्र बाणाः संपतन्ति कुमारा विशिखा इव ।
तत्रा नो ब्रह्मणस्पतिरदितिः शर्म यच्छतु विश्वाहा शर्म यच्छतु ॥१७॥

17. *TRANSLATION* :—O king ! where the flights of arrows fall like boys whose locks are unshorn, may the treasurer give us financial help to carry on the righteous fight and may the earth give us happiness all the days. You should arrange in such a manner.

PURPORT :—*O king ! when an army goes for a battle, let no warrior or attendant feel the lack of anything requisite and suffer on account of that, this is how you have to arrange things. By so doing, victory will be certainly yours.*

NOTES & REMARKS :—(ब्रह्मण:+पति:) 'धनस्य पालको, धनकोशेश:= Treasurer of the State. (अदिति:) भूमि: । इय (पृथिवी) स्वदिति: (ऐतरेय ब्राह्मणे 1, 8) इयं पृथिवी वा अदिति: (कौषीतकी ब्राह्मणे 7, 6) गोपथ ब्राह्मणे उ. 1, 25)=Earth.

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How should the chiefs of the army deal with the warriors—is further told :

मर्माणि ते वर्मणा छादयामि सोमस्त्वा राजामृतेनानु वस्ताम् ।
उरोर्वरीयो वरुणस्ते कृणोतु जयन्तं त्वानु देवा मदन्तु ॥१८॥

18. *TRANSLATION* :—O valiant warrior ! I cover your vital parts with armour. May this prosperous king cover or protect you with good water and may the good commander of the army, who is a highly learned person, provide you with very good food etc. May the enlightened preachers or superintendents feel delighted in your triumph over the wicked and may also keep you delighted, to discharge your duty.

PURPORT :—The Commanders of the army should make ready armours for all brave warriors to protect their bodies. The king, who is the master of all, should give all enjoyable good objects and arms etc., to all warriors. The chiefs or superintendents should encourage and gladden the warriors, being themselves delighted and full of zeal. By doing all this how can there be defeat of the army?

NOTES & REMARKS :—(सोम:) ऐश्वर्यसम्पन्न: । षु-प्रसवैश्वर्ययो: (स्वा.) अवैश्वर्यं: । = Prosperous, wealthy. (वरीय:) अतिशयेन वरमन्नादिकम् ।= Very good food. (वरुण:) सेनापालक उत्तमो विद्वान् । वरुणो दक्ष: (S. Br. 4, 1, 4, 1) वृञ्-वरणे (स्वा.) वरणीय:-उत्तम: = A good and learned commander of the army.

What should the commanders do in the battlefield—is told :

यो नः स्वो अरणो यश्च निष्ट्यो जिघांसति ।
देवास्तं सर्वे धूर्वन्तु ब्रह्म वर्म ममान्तरम् ॥१९॥

19. *TRANSLATION* :—O Commander of the army ! who-so-ever would try to kill our army, whether he be a stranger or one of us, who does not fight properly or zealously, may all enlightened persons discomfit him. May God be my closest Armour or Defence.

PURPORT :- The chiefs should slay, those servants of the Commander of the army, who do not fight well or desire to kill their own servants. At the time of the battle, all brave persons should know God to be their Protector.

NOTES & REMARKS :—(अरण:) सङ्ग्रामरहितो यथावत्संग्रामं न करोति ।= He who does not fights well. (निष्ट्य:) शब्देन धर्षितुं योग्यो पूरस्थ: सन् ।= A stranger who lives at a distant place. (वर्म) वर्मेव रक्षकम् = Protector like the armour.

Here ends Sixth Mandala of Rishi Dayanand Saraswati's Commentary of the Rigveda Samhita translated by Swami Dharamananda Saraswati and edited by Pt. Brahm Dutt Snatak and Surendra Kumar Hindi